

THE DEUTERONOMY

And Gospels, of every Sunday and holy day in the year.

The Epistle on the first Sunday in Advent. The first chapter to the Romans.

Bethren we knowe that it is tyme nowe that we awake out of slepe, for nowe is our saluacion nether then we be leued. The night is passed and the daye is come nye les be there fore rasse awaye the robes of darknes, and let us put out be armour of lyghte. Let us walke honestlye as it were in the daye lyght, not in eatynge and drynkyng, neyther in chambryng & walldornes, neyther in styfe and enuyenge, but put ye on our Lorde Jesu Christ.

The Gospell on the first Sunday in Advent. The first chapter of Mark.

When Jesus drew nye unto Ierusalem, and cometh Betphage unto the mount Olivets, then send Jesus two of his disciples, to buye a colt. So went the two disciples, and founde a colt, and anone ye shall fynde an ass bounde unto the colt with her, lase them and bryng them unto me, and if any man saye ought unto you, saye ye that we saye for the hathness of our Lord, & straight waye he will let them go. And when they had done so, they brought unto him the colt & the ass, and he sat on the ass, and the colt, and put on the two, clothes, and set him there on. And any of the people forbadde they garments in the way, other cut downe branches for the travell, & strewed them in the way. & so went the people that went before, and they also & followed after, cryed sayinge. Blessed be the name of the Lord.

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1.1.

The

The Epistle on the seconde Sondaye in Aduent. The. xij.
Chapiter to the Romayne. A.

Brether what soeuer thynges are w^{re} p^{re} afoze tyme are w^{re} p^{re}ten for our learnynge & we thozowe paciēce & cōsol^{re}te of p^{re}scripture myght haue hope. The god of paciēce & cōsol^{re}te, gyng vnto euery one of you & ye be lyke mynded one to wardes another after p^{re} ensample of Iesu Chyist & ye all agrecynge togyther, may with one mouth honoure god & the father of our lord Iesu Chyist. wherfoze receyue ye one another as Chyist receyue vs to the prayse of god. And I saye & Iesus Chyist was a minister of the C^{re}cyence for the trouth of god, to cōfyrme p^{re} promyses made vnto p^{re} fathers. And let p^{re} gentyls prayse god for his mercy, as it is wyrtten, for this cause I wyll prayse the amōge the gentyls & synge in thy name. And agayne ge sayeth ye gentyls reioyse w^{re} his people. Agayne, prayse the lord all ye gentyls, & laude hym all nacions. And in another place Esaias sayeth, there shalbe the rote of Jesse, & he p^{re} shall ryse to raygne ouer p^{re} gentyls: in hym shall the gentyls trust. The god of hope fyll you with all hope and peace in beleuyng, that ye may be ryche in hope thozowe the power of the holy g^{re}hoft.

The gospel on p^{re}. iij. sonday in Aduent. The. xxi. cha. of luke. D
Iesus sayde vnto his disciples there shalbe sygnes in the sonne and in the mone. & in the starres, & in the earth, the people shalbe in suche perplexite, & they shal not tell which w^{re} p^{re} to turne theym selues. The see & the waues shal roze, & mennes hertes shal sayle the for feare & for lokyng after those thynges / whiche shal come on the earth, for the powers of heuen shal moue, and then shal they se the sonne of man come in a clowdy power & great glozy, when these thynges begyn to come to passe then loke vp & lyft vp your heddes, for your redēcyon draweth ny. And he shewed them a figgyrude / beholde the figge tree, & all other trees when they shur forth theyr buddes, ye se & know of your owne selues that somer is then ny at hande. So lyke wyle ye (when ye se these thynges come to passe) vnderstande, & the

the kyngdom of god is nye. Verely I saye vnto you, this generacyon shal not passe, tyll all be fulfilled, heuen and earth shal passe, but my wordes shal not passe.

¶ The Byble on the.iiij. sondaye in Aduent. The.ij. Byble & the.iiij. chapter to the Cozynthians. A.

Brethren let men this wyse esteeme vs euen as the mynister of Christ, & disposers of the secretes of god. Further moze it is requyred of the disposers, that they be founde sayth full with me is it but a very small thyng, that I shulde be iudged of you (other of manys day) no I iudge not mine owne selfe. I knowe nought by my selfe, yet am I not ther by iustified, it is the lord & iudged me, therfore iudge nothyng before & tyme vntyll the lord come whiche wyll lyghte thynges that are hyd in darkenes & open the counsailes of the hertes. And than shal euery man haue prayse of God.

¶ The Gospel on the.iiij. Sunday in Aduent. The.ij. Chapter of Mathewe. A.

When Iohn beyng in prison herd the workes of Christ he sent two of his disciples & sayd vnto him. Art thou he that * * * shall come, or shall we loke for another. Iesus answered & sayde vnto them. Go and shewe Iohn what ye haue hearde and sene. The blynde se, the halte go, the lypers are censed, & dese heare, & dead are rayled by agayne, & the gospel is preached to the poore, and happy is he that is not hurt by me. Euen as they departed Iesus began to speake vnto & people for Iohn what went ye for to se in the wyldernesse wet ye out to se a rede waierynge with the wynde, other what went ye out to se went ye to se a man clothed in softe rayment. Beholde they & were softe clothynge, are in kynges houses. But what went ye out for to se. Wet ye out to se a prophet, ye I say vnto you & moze then a prophet, for thys is he of whō it is wyrtew. Behold I sende me messenger before thy face, which shal prepare thy way before &

¶ The Byble on the.iiij. sonday in aduent the.iiij. chapter to the Philippians. A.

The Psalms and Gospels.

Bethien reioyce in the lorde alwaye. And agayne I saye
reioyce, let your softenes be knowen vnto all men. The
lorde is euen at hande. Be not carefull, but in all thynges shewe
your petition vnto god in prayer and supplication wth grynge
of thankes. And the peace of god whiche passeth all vnderstand-
ynge kepe your hertes, and mynde in Christ Iesu.

The gospel on p. liij. sonda. & in aduent p. j. cha. of Iohn. C.
When the Jewes sente prestes and leuytes fro Jerusalem
vnto Iohn what art thou? And he cōfessed, and denyed
not, and sayde playnly, I am not Christ: a they asked hym what
then art thou? He sayd I am not. Aske thou a prophet
And he answered no. Then sayed they vnto hym: what arte thou?
that we maye geue an answer to the that sent vs. what sayest
thou of thy selfe? he sayde I am the voyce of a cryer in the wyld-
ernes make strayght p^r way of the Lorde, as sayed p^r prophet
Esaias. And they whiche were sente, were of p^r pharysees & they
asked hym & sayed vnto hym. why baptystest thou the p^r if thou be not
Christ nor Elias neyther a pphet? Iohn answered the saying
I baptise wth water, but one is come amonge you, whome ye know
not. He it is that cometh after me which was before me, whose
shooe I latchet, I am not worthy to vnloose. These thynges were
done in bethabara beyond Iordan where Iohn dyd baptise.

The psalle at hye masse on Christmas daye. The .j. chappye
to the hebreus. A

Bethen: god in tymes past diuersly & many wayes, spake
vnto p^r fathers by the prophetes, but in these laste dayes
he hath spokē vnto vs by his sonnes, whome he hath made heire
of all thynges, by whome also he made p^r worlde, whiche sonne be-
yng p^r hyghnes of his glory: a very ymage of hys substance
hearyng by all thynges wth the worde of his power, hath in his
owne person pouerged oure synnes, a sytch on the ryghthande
on thy righte on hye, and is more excellent than the angels
in as moche as he hath by enerytaunce obteyned an excellent
name then they haue: for vnto whiche of the angels sayde he at
any

any tyme thou art my sonne, this daye begat I the. And agayn
I will be his father, and he shall be my sonne. And when he
bryngeth in the sy. He begotten sonne into the worlde he sayth
And all the angels of god shall worshyppe hym, and vnto the
angels he sayeth, he maketh his angels spyrites and his minis-
ters flammes of fyre, but vnto þ sonne he sayth, god thy seate
shalbe for ever and ever, the cepter of thy kyngdome is a ryghte
cepter. Thou hast loued ryght wysenes & hated iniquite wher-
fore hath god whiche is thy god, anoynted the with the oyle of
gladnes aboue thy felowes. And thou lord in the begynnyng
hast layde the foundation of the earth. And the heuens are the
workes of thy handes. They shall peryshe, but thou shalt endure,
they all shall waxe olde as doth a garment. vnd as a be-
sture shalt thou chaunge them, and they shalbe chaunged but þ
art alwayes the same and thy yeares shall not fayle.

The gospell at hye Masse on Christmas daye. The. i. thap-
pter of Iohn. A

In the begynnyng was þ worde, & the worde was w god
and god was the worde. The same was in þ begynnyng
with god. All thynges were made by it, & without it was made
nothyng that was made. In it was lyfe, and the lyfe was the
lyght of men, & the lyght shyneth in the darkenes, and the dar-
kenes comprehendeth it not. There was a man sent from god
whose name was Iohn. The same came as a wytnes, to beare
wytnes of the lyght, that all men throught hym myght beleue,
he was not that lyght, but to beare wytnes of the lyght. That
was a true lyght, which lyghted all men þ come into þ worlde,
he was in the worlde, & the worlde by hun was made: and the
worlde knewe hun not, he came among his owne, & his owne
receyued him not, vnto as many as receyued hym, gaue power
to be þ sonnes of god, in that they beleued on his name, which
were borne not of bloude no: of the wyll of the fleshe, no: yee
of the wyll of men, but of god & the worde was made fleshe, &
dwelt among vs, & we sawe þ glo: y of it, as the glo: y of þ on þ

The Pytles and Gospels.

begottē sōne of þ̄ father, which worde was ful of grace & verite
¶ The Pytle on. S. Steuens day The. vij. Chapter of the Actes of the Apostles. C

Steuen full of fayth & power dyd great wōders & myracles among the people. There arose certayne of the Synagoge whyche are called Lybertynes and Syrenytes and of Alexandria and of Cilicia, and Asya, & disputed with Steuen & they coude not respyte þ̄ wysedome, and þ̄ spyryte w̄ which he spake. When they hearde these thynges, theyz hertes cloued a sonder, and they gnasshed on him w̄ theyz tethe, but he beyng full of the holy Ghoste, looked vp stedfastly wyth hys eyes into heuen & sawe the glozy of god & Iesus standyng on the ryght hande of god, and sayd, beholde, I se the heuens open, and the sonne of man standyng on the ryght hande of God then they gaue a shoute w̄ a loude voyce and stopped their eares and ran vpon him all at ones, & caste hym out of the cytie, & stoned him and the wytnesses layde downe theyz clothes at a yonge mans fete named Saul. And they stoned Steuē calling on & sayeng Lord Iesu receyue my spiryte, and he kneeled downe and cryed with a loude voyce. Lorde laye not this synne to theyz charge. And whē had thus spoken, he fell a slepe in our Lorde.

¶ The Gospell on Saynte Steuens daye. the. xxiij. chapter. of Mathew. D.

Iesus sayde vnto the Jewes and chefe prestes, beholde I sende vnto you wyse prophetes, wyse men and scribes, & of them so: in shall ye scourge in your synagoges, and persecute from cytie to cytie and al ryghtuous bloude maye fall on you, whiche was shedde vpon the earthe, frome the bloude of ryghtuous Abel vnto the bloude of zacharias the sonne of Barachias, whom ye slewe betwene the temple and the auter. Verely I saye vnto you, all these thynges shall lyghte vpon this generatione vpon Jerusalem/ Jerusalem/ which kyllest prophetes and stonest them whiche are sente to the, howe oft wolde I haue gathered thy chyliden togyder, as the henne gathereth her chylens

heng vnder her wynges. but ye wolde not. beholde your habita-
cion shalbe lefte vnto you desolate. For I say vnto you. ye shal
not se me henforth tyl that ye saye. Blessed be he that commeth
in the name of the Lorde.

The Bystile on S. Iohn the Euangelystes daye. Eccles. xv.

DE that feareth god wyll do good/ and he that keperth the
lawe shal obtayne wysedome and she wyl come agaynst
hym as an honourable mother. as a woman yet a byrgyn shal
receyue hym. She shal fede hym with the bread of lyfe and vn-
derstandynge and the water of holsome wysedome she shal gy-
ue hym to drynke & she shal exalte him amōge his neyghbours
& shal open hys mouth enen in the thickest of the congregaciō
And he shal fyll hym w the spyryte of wysedome & vnderstan-
dunge. and wyth the garment of glory shal apparel hym. She
shall make him rych with ioye and gladnes, and shall inherete
hym of an euerlastynge name.

**The Gospell on S. Iohns daye the Euangelyste. The. xxi.
chappter of Iohn. C**

Iesus sayd to Peter folowe me. Peter turned about & sawe
þe disciple whō Ies^s loued folowyng which also leued on
his brest at supper & sayd. Lorde which is he that shal betray
þe? whē Peter sawe hym. he sayd to Iesus. Lorde wt. at shal he
here do? Iesus sayd vnto him. If I wyl haue hym to tary styl
tyl I come. what is þ to þ folow þ me. Then went this sayeng
abrode amonge the brethzen þ the dysciple shulde not dye. And
Iesus sayde not to h^y. he shal not dye. but yf I wyll þ he tary
tyll I come what is that to þ. the same disciple is he which tes-
tifyeth of these thynges. & we knowe þ his testymony is true.

**The Bystile on Chyldermas daye. The. xliiij. Chapter of the
Reuelacyon of S. Iohn.**

AND I looked and lo a lambe stode on the mounte Syon.
and w hym a C. & xliiij. M. haunyng hys fathers name
write in theyr forhedes. & I herde a voyce scō heuē. as þ sounde
of many waters. & as the voyce of a great thonder & I herde þ
voyce

boyce of harpers harpyng with their harpes, and they songe
as it were a newe songe before the seate, & before the. iiii. bea-
stes & the elders & no man coulde leane that songe but the. C. &
xliii. which were redeemed fro the erth. These are the which
were not defyled with women, for they are virgyns. These fol-
low the lambe whither soener he goeth, these were redeemed fro
men beynge the fyrste fruytes vnto God and to the lambe, & in
their mouthes was founde no gyle for they are without spotte
before the trone of god.

The Gospel on Chyldermas daye. The. ii. cha. of Math. The
angel of y^e lord appered to Joseph in a dreame say-
eng. Arise and take the chylde and his mother, and flye
into Egypte & abyde there tyll I brynge the worde, for herode
wylle seke the chylde to destroye hym. Then he arose and toke y^e
chylde and his mother by nyght & departed into Egypt & was
there vnto the death of Herode, so fulfyl that whiche was spo-
ken of the lord, by y^e prophet whiche sayth, out of Egypte haue
I called my sonne. Then Herode perceyving y^e he was mocked
of the wyse men was exceedinge wrothe, and sente forth &
slew all the chyliden that were in Bethleem & in all the Costes
therof as many as were two yere olde and vnder accordyng
the tyme which he had diligently serched out of the wyse men.
Then was fulfilled y^e which was spoken by the prophet Jere-
my, sayenge. On the hylls was a voyce herde, mournyng we-
pyng, and great lamentacion Rachell wepyng for her chyl-
den and wolde not be comforted because they were not.

The Psalte on the Sondag after Chyrtmas day, The. ii.
Chappter to the Galathians. A.

Brethren I say y^e the heyre as longe as he is a chylde dy-
scereth not from a seruaunt though he be lord of all but
is vnder tutours & gouerners, vntill the tyme apointed of the
father, Euen so we as longe as we were chyliden, were in bon-
dage vnder the ordynacions of the worlde, but when the tyme
was ful come, god sent his sonne bozne of a woman and made

bond

bonde vnto the lawe to redeme them, which were vnder y^e lawe
that we thozow election myght receyue y^e inheritaunce y^e be-
geth vnto y^e naturall sonnes, by cause ye are so: ones. God hath
sent y^e spyrte of hys sonne into our hertes, which cryeth Abba
father wherfore now we arte thou not a seruaunt, but a sonne, yf
thou be the sonne y^e arte also the Heire of god: though Christ.

**The Gospell on the sondaye after Christmas daye the
ij. Chapter of Luke. C.**

Ioseph and Mary, the mother of Iesus maryayed those
thynges, whiche were spoken of him / and Symeon bless-
ed them / & sayde vnto Mary hys mother beholde thys chyld
shalbe the fall, & resurreccyō of many in Israel & sygne whiche
shalbe spoken agaynst / & more ouer the swerde shall pearce thy
soule y^e the thoughtes of many hertes maye be opened & there
was Anna a prophetesse, y^e doughter of Phannuel of y^e Cytie of
Aler, & she was of a great age / & had dyued with an husbande
hly. yere from her by: ginite & she had ben a wydowe about. thij.
score & foure yeres, which went neuer out of the Tēple, but ser-
ued there, wth fastyng & prayer nyght & day, and she came forth
y^e same houre / & praysed God & spake of hym, to all y^e looked for
redempcyon in Ierusalem. And as sone as they perfourmed al
thynges accor: dyng to the lawe of the Lorde, they returned in
to Galyle into they: owne cytie Nazareth, & the chyld grewe
and wered stronge in spyrte and was full of wysdome and y^e
grace of God was with hym.

The Byble on new yeres daye. The. ij. chap. vnto Cyren. C

Moste dere beloued Cyren. The grace of god y^e by: yngeth
saluacion vnto all men hath appered & teacheth vs that
we shulde denye yngodlynes & worldly lusses, and y^e we shuld
lyue sober mynded ryghtuously & godly in this present worlde
lokyng for the blessed hope & glorious apperyng of y^e myghty
ty god, and our sauour Iesu Christ which gaue hym selfe for
vs, to redeme vs from all vnryghtwysenes, and to pouрге vs
peculyer people vnto hym selfe feruentlye gyuen vnto good

The Psalms and Gospels

These thynges speake and expste.

The Gospell on newes yeres day. The .i. Chapter of Luke.

AND whē the eght day was come that the chyld shuld be cyrcūcysed hys name was called Iesus whiche was named of þe angel before he was cōceyued in his mothers wōbe.

The Psalme on twelke day. Clape. l.

VY and receyue lyght Ierusalem: for thy lyght is come, & the glozy of the Lorde is by ouer þe, for beholde darknes shall couer the erth, and a thynke my ste the nacjōns / but þe lord shall ryse as the sonne ouer the and hys glozye shall be sene vpon the / and the hethen shall walke in thy lyght / and the kynge in the byghtnes that is tylen ouer the / lft by thyn eyes rōunde about and se, all these are gathered together & are come from farre / & thy doughter shall be euer by the syde / then thou shalt se and shalt haue plenty / thy herte shall wonder / & breke oute in ioye / when the multitude of the see are turned to the, & the armes of the hethen are come vnto the. The abundaunce of Camelles shall couer the / and the Dogmadoyers of Madian & Ephra shall come all of them frō Saba, & bynge golde / & frahensence / and shall pzeache the pzeache of the lorde.

The Gospell on the twelke day. The .ij. cha.

of Machetoe. A

When Iesus was bozne in Bethleē in Iurye / in the tyme of kynge Herode, beholde: there came wyse men from þe east to Ierusalem sayeng, where is he that is bozne kynge of þe Jewes / we haue sene his starre in the East, and are come to worship hym. Herode the kynge / after he had herde this was troubled, and all Ierusalem with hym / and he gathered all þe chefe pzeastes and scribes of the people / and demaunded of them where Christ shulde be bozne. They sayde vnto hym in Bethleem in Iurye, for thus it is wyrtten by the prophet. And thou Bethleem in the lande of Iurye, art not the lesse concerninge the wynges of Iuda / for oute of the shall come a captayne, whiche shall governe my people Israel. Then Herode pruely called

called the wyse men / and diligently enquired of them / the tyme of the Starre that appered / and sent them to Bethleem sayinge
Go and serche diligentely for the chyld / and when ye haue
founde hym / bringe me worde that I maye come and worz
shyppe hym also / when thy had herde the kynge, they departed
and so the Starre whiche they sawe in p^r Casse, wente before
them / vntyll it came and stode ouer the place where the chyld
was / when they sawe the Starre they were maruailously glad
and entred in to the house and founde p^r chyld with Mary his
mother, and kneled doونه and worzshyped hym, and ope
ned theyr treasures / and offered vnto hym gyftes / Golde
frankelence, and Myrr. And after they were warned of god
in their slepe, that they shuld not go agayne to Herod. They re
turned into theyr owne countre another waye.

**¶ The Psylle on the sonday within the bras
of the Epyphanye.**

Vand receyue lyghte Jerusalem. &c. Ye shall fynde this
psylle on twelue daye. Jo. vi.

**¶ The Gospell on the Sondays within the bras of the Epy
phanye. The. i. Chapter of Iohn. D**

Iohn sawe Iesus comynge vnto him and sayde. Behold
the lambe of God / whiche taketh awaye the synne of the
worlde. This is he of whom I sayde after me cometh a man
which was before me, for he was y^er then I, and I knewe him
not but that he shulde be declared to Israell. Therfore am I
come baptysynge with water. And Iohn bare recorde sayeng:
I sawe the spyp^rte descendynge from heuen / y^eke vnto a doue
and it abode vpon hym and I knewe hym not he p^r sent me to
baptys^e the in water sayde vnto me, vpon whome thou shalt
se the spyp^rte descende and tary styll on hym / that same is he
which baptysed with the holy ghost. And I sawe and bare re
corde that this is the sonne of God.

**¶ The Psylle on the. i. Sodaye after the bras of p^r Epiphany
The. xii. chapter. to the Romayns. I**

Brethren: I beseeche you by the mercyfulness of God, that ye make your bodies a quicke sacrifice, holy and acceptable vnto god, which is your reasonable seruyng of god, and fashion not your selues lyke vnto this worlde but ye be chaunged in your shape, by the rennyng of your wyttes, that ye may seie what thyng the good that acceptable and perfecte will of god is for: I say thowto the grace that vnto me giuen is to every man amonge you, that no man esteeme of him selfe more then it becometh hym to esteeme, but that he discretly inge of him selfe accordinge as god hath dealt to every man þ measure of sayth as we haue many members in one body, and all members haue not one offyce, so we beynge many, are one body in Christ: and every man amonge our selues one anothers members.

¶ The Gospel on þ. i. Sondaye after the vras of the Epiphanye
The. ij. Chapter. of Luke. f

When Iesus was. xij. yere olde, they went by to Ierusalem after the custome of the feaste, and when they had fulfilled þ dages, as they returned home, þ chylde Iesus bode still in Ierusalem vnknewen to his father & mother, for they supposed he had be in þ cōpany. They came a dages tozney, & sought hym amōge they kynnsolke & acquayntaunee, & founde hym not. They went backe agayn to Ierusalem & soughte hym, and it sozurned that after thye dages, they founde hym in the temple syttinge in the myddes of the doctours both herynge the m, & pōsynging them & all that herde hym, maruayled at his wytt & answeres & when they sawe hym, they were astounded, & his mother sayde vnto hym, sonne why hast thou thus dealt wyth vs? Beholde thy father & I haue sought the tozowynge, & he sayd vnto the how is it, that ye haue sought me, wylt ye not, that I must go about my fathers busynes, and they vnderstode not þ sayenge that he spake to them, & he went with them and came to Nazareth, and was obedyent to them but his mother kept all these thynges in her herte, and Iesus encreased in wysedom and age, and infauoure with god and man.

The Pistle on the .ii. Sunday after þe vtiag of þe Epiphanie
The .xii. chapitre to the Romayns. C.

Brethren:seyng that we haue diuers gyftes, accordyng
 to the grace that is gyuen vnto vs, if any man haue the
 gyft of prophete let hym haue it that it be agreynge vnto the
 fapth. Let him that hath an office wayte on his offyce, let him
 that teacheth take hede to his doctryne, let him that exorteth
 gyue attendaunce to his exortacion, if any man gyue, let hi do
 it with singleness, let him that ruleth, do it with diligence, yf a
 ny man shewe mercy, let hym do it with cherefulness, let loue
 be without dissymularpon, hate that whiche is euyl, and cleue
 vnto þe which is good. Be kynde vnto another with brotherly
 loue in gyuyng honour, go out before another, let not the bu
 synes whiche ye haue in hande be tedious to you, be fruct in þe
 spirite, applye your selues to the tyme, reioyse in hope be pacif
 in tribulaciō continue in prayer, bystrubute vnto þe necessitye of þe
 sayntes & diligētly to harborow. Blesse them which persecute
 you, blesse but curse not, be mercie to the þe are mercie: wepe wth
 that wepe, be of the same affectyon one to ward another, be not hy
 mynded but make your selues equall to them of þe lower sorte.

The Gospel on þe .ii. Sunday after the vtiag of þe Epiphany
the .ii. Chapitre of Iohn. A.

There was a mirage in cana a cyyte of galile, & Iesus
 mother was there, Iesus was called also and his disci
 ples vnto the mariage, and when þe wyne fayled Iesus moether
 sayd vnto hym, they haue no wyne. Iesus sayd vnto her, wo
 man what haue I to do wth the myne house is not yet come hit
 moether sayde vnto the ministers, what soeuer he sayeth vnto
 you do it. There were stadyng. vi. water pottes of stone after
 the maner of purifienge of the Jewes cōteynyng .ii. or .iii. syf
 fyngs a peece. Iesus sayde vnto them, fyll the water pottes and
 they fylled them vp to the harde bym, and he sayd vnto them.
 Drawe out now and drewe it vnto the gossenour of the feast
 & they bare it, when the ruler of the feste had tasted the water

The Pytles and Gospels.

that was turned vnto wyne neyther knewe when se it was but the mynisters whiche drew wate. Knewe he called þe byde grome and sayd vnto him al men at the begynnyng. set forth good wyne. and whan men be dronke. then þe whiche is worse but then hast kept backe the good wyne vntyl now. This be gynnynge of myzacles dyd Iesus in Cana of Galyle. & shewed his glozy and his dyscyples beleued on hym.

The Pytyle on þe. iij. Sunday after þe vras of the Epiphanye the. xij. Chappyter to the Romaynes.

Bethye: be not wyle in your owne opyniōs. Receyue to no man euyl for euyl, proude afoze hande thynges honest in the syghte of all men. yf it be possible. yet on your parte haue peace with al men derly beloued auenge not your selues but gyue come vn to the wozath of god. for it is wyten. ben geaunce is myne. and I rewarde sayeth the Lorde. Therfoze yf thyn enemy hūger fede hym. yf he thyrst gyue hym drynke for in so doyng thou shalte heape coles of fyre on his head. he not ouercome of euyl but ouer come euyl with goodnes.

The Gospel on the. iij. Sunday after the vras of the Epiphanye. The. viij. Chappyter of Mathewe. A

When Iesus was come downe from the mountayne moche people folowed hym and lo there came a lepre and woze. Whipped hym sayenge. Master. yf thou wilt thou canste make me cleue. he put forth his hande and touched hym sayeng I wyll be thou cleue. and immediatly his leprosy was cleynd and Iesus sayd vnto hym thou tel no man. but go and shewe thy seife to the pzeest and offre þe gyft that Moyses comaunded in witnesse to them when Iesus was entred into Capernaum there came vnto hym a cartayne Centurion. beschyng hym. & sayeng May ster my seruaunte lyeth sicke at home of þe palleys. and is greuously payned & Iesus sayde vnto hym I wyll come and cure hym. The Centurion answered & said. Sir. I am nat worthy that thou shouldest come vnder þe rouse of my house but speake the woꝛde onely & my seruaunt shall be healed. for I also

my

my selfe / am a man vnder powre, and haue sould younre vnder me / and I saye to one go / and he goeth, and to another come / he cometh and to my seruauit do this, and he doth it. whē Iesus herde that he was apyled and sayde to them that folowed him. Verely I saye vnto you. I haue not founde so greate fayth: no not in Israel. I saye therfore vnto you, & many shall come from the East and West and shal reste with Abraham, Isaac and Jacob, in the kyngdome of heuen, and the chylidren of the kyngdome shall be caste oute into the vetter darkenes there shal be wepyng and gnashyng of teeth. Then Iesus sayde vnto the Centurion, go thy waye, and as thou haste beleued, so be it to the, and his seruauit was healed the same houre.

The Bytyle on the. iiii. Sondag after & vnto of the. Epiphany. The. xiiij. chapter to the Romayns. B.

Bethien: we nothyng to any man but to loue one another for he that loueth another, fufylleth the lawe so thes commandementes thou shalt not commit aduoutery thou shalt not kyll thou shalt not stele Thou shalt not bere fals wytnes. Thou shalt not despyre, and so for the pt there be any other commandementes, they are all comprehended in this sayeng. Love thy neyghbour as thy selfe, loue hurteth not his neyghbour. Therefore loue is the fufyllenge of the law.

The Gospel on the. iiij. Sondag after the vnto of the Epiphany. The. liij. Chapter of Mathewe. C.

When Iesus entred into a shyppe and his discyples folowed him, and beholde there arose a great storme in the see in so much that the shyp was hyd with waues, and he was a sleepe and his discyples came vnto hym, and awoke hym sayenge. Mayster saue vs we peryshe. he saide vnto them why are ye fearful. O ye of lytel fayth. Then he arose and requied the wynde and the see and there folowed a great calmy, and the men magnated and sayd to that man is this that bothe wyndes and see obey hym.

The Bybles and Gospels

The Byble on the .v. Sondaye after the bras of Epiphany

The .v. chapter to the Colossians. B.

Brethren, now as electe of god, holy and beloued, put on tender mercy, kyndnes humblenes of mynde, mekenes low intercyng, forber ynge one another, yf any man haue a quarell to another, euen as Christ forgauē you euen so do ye, about all these thynges put on loue, which is þe bond of perfectenes, & the peace of good rule in your hertes: to þe which peace ye are called in one body: & se they be thankfull, let þe worde of Christ dwell in you plentifully in all wyfdomē teache & exorte youre owne selues in psalmes & hymnes & spyrtyual songes, which haue fauoure wth them syngyng in your hertes to the Lorde, and all thynges what soeuer ye do in worde or dede do in the name of the Lorde Jesu, gpyng thanks to god the father by hym.

The Gospel on the .v. Sondaye after the bras of Epiphanye. The .xliij. Chapter of Mathewe. G

Iesus sayde vnto hys dysciples. The kyngdome of heuē is lyke vnto a man whiche sowēd good seede in hys selde, but whyle men slept, there came hys so & sowēd tares amonge the whete & wente his waye. When þe blade was spronge vp, & had brought forth frute then appered þe tares also. The seruantes came to the house holder, & sayde vnto hym, Syr sowdest nat thou good seede in thy close, from whence then hath it tares he sayd to them the enuyous man hath done this. Then the seruantes sayd vnto him. wylt thou then þe we go & gather them and he sayde nay. lest whyle ye go about to weede out þe tares, ye plucke vp also wth them the whete by the rotes let bothe growe togyther tyll haruest come, & in tyme of heruest I wyll say vnto my reapers, gather ye fyrste the tares & bynde them in sheues to be byent, but gather my whete into my barn.

The Byble on þe soday after weddig goeth out called Seruantesyma. The .i. Byble to the Corynthians and þe .ix. cha. B.

Brethren: perceyue you not howe þe they which runne in a course runne all yet but one receyuethe the rewarde, so runne

runne that ye maye obtayne. Every mā that proueth maystres
abstayneth from all thynges, and they do it to obtayne a cor-
ruptible crowne, but we to obtayne an vncorruptible crowne
therfoze so runne, not as at an vncertayne thyng, so ryghte
not as one that beateth the ayre but I tame my bodye, and
brynge hym into subieccyon, lest after that I haue preached to
other, I my selfe shuld be a cast away. Brethre: I wolde not þ
ye shulde be ignoraunt of this/as your fathers were all vnder
a cloude, and all passed thowtwe the see, and were all baptyesed
vnder Moyses in the cloude, and in the see, and dyd all eate of
one spyrytual meat, & dyd al drynke of one maner of spyrytual
drynke and they dronke of that spyrytual rocke þ folowed the,
which rocke was Christ.

¶ The Gospell on the sondaye after weddyng goeth out cal-
led Septuagesyma. The. xx. Chapyter of Mathewe. I

Iesus sayde vnto his dysciples. The kyngdome of heuen
is lyke vnto an housholder, which wet out erly in þ moz-
nyng to hyre labourers in hys vyneparde and he agreed with
the labourers for a peny a daye & sent them into his vyneyard
And he went out about the thyrde houre, and satwe other stan-
dyng ydel in the market place, and sayd vnto them/ go ye also
into my vyneparde/ & what soeuer is ryghte/ I wyll gyue you
and they went thyr waye. Agayne he went out about the fyrt
and nyeth houre and dyd lyke wyse. And he wente out aboute
the eleuenth houre and founde other standyng ydel/ and sayd
vnto them. why stand ye here all the daye ydel. They sayd vn-
to hym Because no man hath hyred vs. He sayde vnto the. Go
ye also into my vyneparde and what soeuer shalbe ryght, that
shall ye receyue. when euen was come, þ lord of the vyneyard
sayde vnto hys Steward call the labourers, & gyue the theyr
hyre/ begynne at the laste tyll thou come to the fyrste. And they
which were hyred about the eleuenth houre/ came and receyued
euery man a peny. Then came fyrste/ supposynge þ they shulde
receyue moze/ & they like wyse receyued euery man a peny. And

The Byssels and Gospels.

when they had receyued it / they grudged agaynst þe good ma
of the house sayenge. These laste haue wrought but oue houre,
and thou haste made them equall vnto vs / whiche haue bozne
the bntchen a herte of the daye. He answered to one of them say
enge: frende I do the no wronge / dyast thou not agree w me
for a peny. Take þe which is thy due, and go thy way / I wyll
gyue vnto this laste / as muche as to the / is it not lawfull for
me to do as me lysteth with myne owne / is thyne eye euill / by
cause I am good / so the laste shalbe synne / and the synn shalbe
lose / for many are called / but fewe be chosen.

**The Byssle on þe Sonday of ix. the ii. Byssle to þe Corinthias
and the xi. chapter.**

Brethre suffre soles gladly because that ye your selues are
wyle / for ye suffre euen yf a man bringe pon into ban
dage / yf a ma deuoure yf a ma take / yf a ma exalte hym selfe /
yf a man lympe / you on þe face I speke as cōcernyng rebuke as
thoughe we had bene weke / howe be it / wherin so euer any man
dare be bolde / I speake folysshelpe / I dare be bolde also / They
are Chyues / so am I / They are Israelytes / eue so am I / They
are the seide of Abrahā / euen so am I / They are þe mynisters of
Christ / I speake as a fooler / I am more. In labours more abun
dāt / i stryppes aboute measure / in pylon more plectuon / in deth
oft / of the Jewes / syue tymes receyued / I euer tyng / i stryppes
saue one. Thysle was I beate w rodde. I was ones stoned.
I suffred thysle thyp wrake nyght and day haue I bene in the
depyth of the see / in iorneyng often. In paret of waters / in pa
rel of robbers / in leopardies of myne owne natio. in leopardies
amonge the hethen / I haue bene in paret in cytyes / in paret
in wyldernes / in paret in the see / in paret amonge falsse bre
thren in laboure and trauayle. in watchyng oft / in hungre / in
thyrst / in fastyng often / in colde / and in nakednes / besyde the
thynges which outwardelye happen vnto me. I am combed
dayly and care for all cōgregacyons. who is synke / & I am not
synke / who is hurte in sayth / & my herte burneth not / yf I must
nedes

nedes refopre / I wyl refopre of myn in fymlytude. God þ father
of our lord Iohas Chyft / whith is blessed for ever moze knowe
eth than gyf we do.

The Gospell on the Sondaye of .xl. the .viij. Chapter.

When moch people were gadered togyther / and were come
to Iesus out of the cytyes / he spake by a fymplytude. A fo
wer went out to so we his fede. And as he towed / some fel
by the waye syde / and it was troden vnder fete / and the foules
of the ayre deuoured it by / & some fel on stones / & as lone as it
was spröge by / it wythered away because it lacked moystnes /
and some fell amonge thoznes / and the thoznes sprönge by to
it / and choked it. And some fell on good grounde / and sprönge
by & bare frute. an hōd:eth folde. And as he sayde these thinges
he cryed. he that hath eares to here / let hym heare / hys dysc
ples asked hym sayinge : what maner fymplytude thys shulde
be / and he sayde vnto you it is gyuen to knowe the secretes of
the kyngdome of god : but to other in fymplytude / þ when they
se / they shulde not se / & when they heare / they shulde not vnder
stande / the similitude is this / The fede is þ worde of god those
that are besyde the way are / they that heare / and after warde
commeth the denyll and taketh awaye the worde out of they
hertes / lest they shulde beleue and be saued. They on the stones
are they which when they heare the worde receyue it with ioy /
and these haue no rotes / which for a while beleue & in tyme of
tēptacyon go abow. That which fell among thoznes / are they
whiche heare and go forth / & are choked wyth care and ryches
and holuptuous / gyng and byng forth no fruyte. That in
the good grounde / they are whiche with a good and pure herte
here / the word and hepe it / and byng forth fruyte wyth paciēce.

**The Bystle on the Sondaye of .i. the fyfte Bystle to the Co
rynthyans. The .xiiij. Chapter.**

Bethen thoughe I speake wyth the tonges of men and
Angels / & yet had no loue I were euen as souēpnyng brasse

The Pyties and Gospels

and as a tynklyng cymball. And though I coulde prophesye, & vnderstode all secretes, & al knowledge, ye yf I had al sayth to þ I coulde moue mountaynes out of their places, & yet had no loue, I were nothyng. And though I bestowed all my goodes to fede the pooze. And though I gaue my body euē þ I burned & yet haue no loue, it pfyeteth my nothyng, loue suffereth longe & is curteo⁹. loue enuyeth not, loue doth not scowardly, swelleth not, dealeth not dishonestly seketh not her owne, is not prouoketh to angre, thynketh not euyl, reioyseth not in inidte, but reioyseth in þ truth / suffereth al thyng, beleueth al thynges / hopeth al thynges. And endureth in all thynges. **Thoughe** þ the prophesying fayle, other tonges shal cease, o^r knowledge banysh away / yet loue falleth neuer away, for oure knowledge is vnperfyte, & our prophesyinge is vnperfyte, but when þ whyche is perfyte is come / then þ which is vnperfyte shalbe done away when I was a chyld: I spake as a chyld. I vnderstode as a chyld, I ymagyned as a chyld: but as sone as I was a man I put away al chyldyshnes / now we se i a glasse euē in a darke speakyng: but whē shall we se face to face. Now I knowe vnperfyty. But whā shall I know euē as I am knowē, now abyde, sayth, hope, & loue euē these. iij. but þ chyefe of thē is loue.

¶ The Gospell on the Sōday of. l. The. xliij. Cha. of Luke. I **I**esus toke vnto hym the. xij. and sayde vnto them: behold we go by to Ierusalem / and all shalbe fulfyllked þ are wryten by the prophetes, of þ sonne of man, he shalbe deliuered vnto the gentyls, and shalbe mocked, and shalbe despytefully entreated, and shalbe spettē on, and whē they haue scourged hym they wyl put hym to deth / and the thyrde daye shall he ryls agayne. They vnderstode none of these thynges & thys sayenge was hyd from them and they percepued not þ thynges which were spokē. It came to passe as he was come nye vnto Ierico / a certayne blynde man sate by the way syde beggyn, & when he herde þ people passe by he asked what it mente. They sayde vnto hym, þ Iesus of Nazareth wente by / & he cryed sayenge.

Iesus

Jesus the sonne of Dauid haue mercy on me / and they which went befoze rebuked him, because he shuld holde his peace, & he moche the moze cryed. The sonne of Dauid haue mercy on me. Jesus stode still, and comaunded him to be brought vnto him & when he was come nere, he asked him sayenge. What wilt thou that I do vnto the, & he sayde / Lord that I may receyue my sight. Jesus sayd vnto him. Receyue thy sight, thy sayth hath saued the, and immediatly he sawe and folowed him praysyng god, and all the people when they sawe it / gaue laude to god.

¶ The Epistle on Assewednesday. The. ij. Chap. Iohel. 2.

Our Lord sayeth turne to me w all your hertes in fastyng and lamentacyon & teare your hertes, and not youre garments, and turne vnto the lord your God / for he is full of mercy / and compassyon, longe yet he be angry / and great in mercy / and repenteth when he is at þe poynte to punyshe, who can tell whether the Lord wyl turne and haue compassyon & shall leane after hym a blessinge sacryfyce and drynke, offeryng vnto the lord your god. Blowe a tropet in Syon / proclayme fastyng / and call a congregacyon, gather the people togyther byng thou the elders to one place, gather the yonge chyldren and they that sucke the brestes togyder, let the byrdgrome come out of his chamber, and the byrde out of her parloure, let the preestes that mynistrer vnto the lord, wepe betwene þe porte and the aulter, and saye: spare lord thy people and delyuer not thyn inherytaunce vnto rebuke þe hethen shuld raygne ouer them / why shulde they saye, amonge the nacyns: where is their god. And the lord enuyed for his landes sake, and had compassyon on hys people and the Lord answered and sayde vnto hys people / beholde: I sente you corne / newe wyne & oyle that ye shall be satysfied therewith neyther wyl I delyuer you any more vnto the hethen.

¶ The Gospell on Assewednesday. þ. vij. cha. of Mat. 23.

Lest sayde vnto his dyscyples when ye fast / be not sadde as the hypocrytes are, for they dysfigure theyr faces, that
C. iij. it myght

The Epistles and Gospels:

it myght appere vnto men that they faste. Verely I saye vnto you they haue theyr rewarde. But þ when thou fastest, anoynt thyne heade, and washe thy face: that it appere not vnto men how that thou fastest: but vnto thy father that is in secret and thy father which seyth in secreete, shall reward þ openly. Gather not treasure togyther on earth / where ruste & mothes corrupte and where theues bryake through a stele but gather þ treasure togyther in heuen / where nether rust / nor mothes corrupt and where theues nether bryake vp nor yet stele. For wher so euer you treasure is / there will your hertes be also.

¶ The Epistle on the .j. Sondaye in lente / the seconde pyste to the Cozyntyngs the .vi. chapter. A.

Brethren we exorte you / that ye receyue not the grace of god in vayne / for he sayeth I haue herde the in a tyme accepted / and in the daye of saluacyon haue I suckered the. Beholde now is that well accepted tyme: beholde now is the daye of saluacyon / let vs grue no man occasyon of euyl / that in our offyce be founde no faute but in all thynges let vs behaue oure selues as the mynisters of god. In moch patience, in afflictions in necessyte / in anguysh, in stryfes, in prysonment, in stryfe, in labour, in wathe, in fastyng, in purenes / in knowledge, in lōge sufferynge / in kyndnes / in the holy ghost / in loue vnfayned / in the wordes of trueth / in þ power of god by þ armour of ryght wysenes on the ryght hande, and on the lyfte hande / in honour and dishonour in euell reporte & good reporte, as discyuers, & yet true / as vnknowen / as dienge: and beholde we yet lyue as chastened and not kylled / as sorowynge and yet alwaye merie as pooze and yet make many ryche / as hauynge nothyng and yet possessynge in all thynges.

¶ The Gospell on the .j. Sondaye in lent the .iiii. Chapter of Mathewe. A.

When Iesus was led awaye of the spirite into wyl'dernes to be tempted of the deuyl. And when he had fasted forty dayes and forty nyghtes / at the laste was an hungred. Then came

came vnto hym the tempter / & sayde, if thou be the sonne of god
 commaunde that these stones be made breade / He answered &
 sayde, It is wryten, y^e mā shall not lyue onely by breade / but by
 euerye worde that procedeth out of the mouthe of god / Then y^e
 deuyl toke hym vp into the holy cyte / and set hym on a pynacle
 of the tēple / & sayde vnto hym, yf y^e be the sonne of god cast thy
 selfe downe, for it is wrytē, he shal gyue his angels charge ouer
 the / & wyth they^r handes they shal holde y^e / by that y^e darthe not
 thy fote agaynst a stone / Iesus sayd to him, this is wrytten also
 Thou shalt not tempte thy lordē god / The deuyl toke hym vp
 agayne & led h^y in to an exceeding hie mountayne & shewed hym
 all the kyngdomes of the world and all the glozy of them, & sayd
 vnto hym / all these wyl I gyue the / if thou wylt fall doune and
 wooshypp me. Then sayd Iesus vnto hym / auoyde Sathan / for
 it is wrytten, Thou shalt worshypp thy lordē God, and hym
 onely shalt thou serue.

C The Dyttle on the. ij. Sonday in Lent / the fyfthe Dyttle to y^e
 Thessalonians / the fourth chapter. A.

We beseeche you brythren and exorte you in the lordē Iesus
 that you encrease more and more / euen as ye haue recey-
 ued of vs / howe ye ought to walke and to please god / ye remē-
 bre what commaūdementes / we gaue you in y^e name of y^e lordē
 Iesu Chyfft / for this is y^e wyl of god euen that ye shulde be ho-
 ly / and that ye shulde abstayne fro fornicacyon, that euery one
 of you shulde knowe howe to kepe his vessel in holynes & ho-
 nour. And not in the lust of concupiscens / as do y^e hethen which
 knowe not god that no man go ro farre and defraude hys b^o-
 ther in bargaynyng / because the Lordē is a venger of all suche
 thynges / as we tolde you before tyme / and testifyeth vnto you
 for God hathē not called vs vnto vncleannes, but to holynes in
 Chyfft Iesus our lordē.

C The Gospel on y^e. ij. Sonday in Lent the. xv. cha. of Mat. C

Iesus went thence & departed into y^e costes of the Tyre, &
 Sydō / And behold a womā which was a Cananite came
 out

The Bybles and Gospels.

out of the same Costes and cryed vnto hym sayeng, haue mercy on me lord the sonne of Dauid. My daughter is perpouly bexed wth a deuyl. And he gaue her neuer a worde to answer. Then came to hym his disciples & besought him sayenge sende her away, for she foloweth vs cryeng, he answered & sayde. I am not sent, but vnto the losse thepe of þ house of Israel. Thā she came and woꝝhypped hym saynge, Mayster sucke me, he answered and sayde it is not good, to take the chyldeꝝ bzede and to cast it to the whelpes, she answered and sayd it is truth neuertheles the whelpes eate of þ crōmes, which fall frō theꝝ masters table. Then Iesus answered & sayde vnto her. O woman great is thy fayth be it to the euē as thou desyrest, and her doughter was made hole euen at that same houre.

¶ The Byble on the. iij. Sunday in. Lent to the Ephesians þ .v. chapter. A.

Bethzen be ye folowers of god as dere childꝝ, & walke in loue, euen as Christe loued vs, and gaue hym selfe for vs, an offerng & a sacrifice of a swete sauer to god, so þ for inuicacion and al vnclennes, oꝝ couetousnes be not ones named amonge you, as it be cometh sayntes neyther filthynes nether folysh talking nether gespyng, which are not comly, but rather gyuyng of thākes for this ye knowe that no whoꝝemonger eyther vnclene person, oꝝ couetous person which is the woꝝhypper of ymages hath any inheritaunce in þ Kyngedom of Christ & of god. Let no mā deceyue you wth bayne wordes for thoꝝowe suche thynges commeth the wꝝathe of god, vpon the children of vnbeleue, Be not therfoꝝe companyons with them, ye were ones darkenelle / but are nowe lyght in þ lord / walke as chyldeꝝ of lyght for þ frute of the spirite, is in al goodnes, righte toyness and trueth.

¶ The Gospel on þ .iij. Sunday in Lent þ .xi. chap. of Luke.
Iesus was a castynge out a deuyl, which was domme & it folowed when þ deuyl was gone out / the domme spake & the people wondꝝed. Some of them sayde he casteth oute deuyls /

deuyls / by the power of Bezebut / the chefe of the deuilles and
 other tempted him sekynge of him a sygne from heuen, he knew
 they thoughtes & sayd vnto them. Euery kyngdome at debate
 withyn it selfe shalbe desolate. And one house sha'l fall vpon an
 other. So if Satan be deuided wthin hi selfe, how shal his kyng-
 dome endure, bycause ye saye that I cast out deuyls by the po-
 wer of Bezebut, yf I by þ power of Bezebut cast out deuyls,
 by whose power / do your chyldren caste them out Therfore shal
 they be youre iudges. But if I with the synger of G O D caste
 out deuyls, no doubt, the kyngdome of god is come vpon you
 when a stronge man armed watched his house. That he posses-
 seth, is in peace, but when a stronger then he cometh vpon hym
 and ouercometh hym he taketh fro him his harneys wherin he
 trusted, & dreyndeth his goodes, he þ is not wyth me is agaynst
 me, he that gathereth not wyth me scattereth when the vncleane
 spirite is gone out of a man, he walked thzough waterlesse plas-
 ces sekynge rest, & whē he fynded none, he sayeth I wyll returne
 agayne vnto my house whensle I came out and when he cometh
 he findeth it swept and garnished. Then goeth he and taketh
 seuer other spyttes w hym worse then hym selfe & they entre in
 and dwell there. And the ende of that man is worse then the be-
 gynnynge. It fortuneth as he thus spake, a certayne woman of
 the company list by here voyce and sayd vnto him happy is the
 wombe that bare the and the pappes which gaue the sucke, & he
 sayd / happye are they that heare the worde of god and kepe it.
 ¶ The Byttle on myd'ent Sondaye, The . iiii. chapiter to the /
 Galathians. C.

Brethren it is wyten, that Abraham had two sonnes the
 one by a bonde mayd, the other by a fre woman, ye and he
 which was of the bond woman was bozne after þ fl. Che, but he
 whiche was of the free woman was bozne, by promise whiche
 thynges betoken mistery / for these women are thao, Testament
 the one from þ mounte Syna whiche gendreth vnto bondage
 whiche is Agar, for mounte Sina is called Agar in Arabia,

The Prfelds and Gospels.

bo:dzeth vnto the cyte whiche is now Ierusalem, and is in bō-
dage with her chyliden. But Ierusalem whiche is aboute / is fre
whiche is the mother of vs al, for it is wyrtten, reioyce thou ba-
reyn that bearest no chyliden, breake forthe and crye thou that
trauailest not for that desolate hath many mo chyliden then she
whiche hath an husband. B:ethzen we are after the maner of I-
saac chyliden of promyse, but as them he þ was bozne carnally
persecuted hym that was bozne spiritually. Euen so it is now
neuerthelesse what sayth the scripture. Cast away þ bond wo-
man and her sonne. for the sonne of þ bond women shal not be
heyre with the sonne of the free woman. So then b:ethzen / we
are not chyldren of the bonde woman, but of the free woman.
¶ The Gospell on mydente Sondaye. The. vi. chapter of

John. A.

Iesus went his waye ouer the see of Galyle nye to a cite
called Tiberias, and a greate multitude folowed hym be-
cause they had sene the myracles that he dyd on them / whiche
were dyseased. Iesus went by into a mountayne & there he sate
with his disciples, & Easter a feast of the Iues was nye Then
Iesus lyfte by his eyes and sawe a great company come vnto
hym and sayde vnto Whyllyp, whense shall we bye breade that
these myghte eate. This he sayde to proue hym, for he him selfe
knew what he wold do. Whyllyp answered hym. Two hōdzeth
peny worth of breade are not sufficient for them that euery mā
myght haue a lytle. Then saide vnto hym one of his disciples,
Andzewe Simon Peters brother. There is a lad here, whiche
hathe. b. barley loues, and. ii. fyshes but what is that amonge so
many, Iesus sayde, make the people to lytt doune there was
muche haye in the place. And þ men sat doune, in nombze about
fyue thousand, Iesus toke the breade, and gaue thankes. And
gaue to the disciples And his dyscyples, to theym that were set
doune. And lyke wyse of þ fyshes, as much as they wolde, whē
they had eaten yuough, he sayde vnto his disciples, gather by þ
b:oken meate that remayeth, þ nothyng be lost, They gathered
it togyther

it togyther and fylled. xij. baskettes with the broken meate of þ
 b. Barlye loues, whiche broken meate remainned vnto theym þ
 had eaten Then those men when thry had sene ihe inpracle that
 Iesus dyd, sayde. This is of a trueth, the prophet whiche shall
 come into the worlde

CThe Bytyle on passion Sonday. The. ix. chapiter to the
 Hebryes. C.

Bethzen: Christ beyng an hye pzeest of good thynges to
 come came by a greter and a moze perfite tabernacle nat
 made with handes, that is to saye not of this maner bilding ne
 ther by the bloude of Gotes / and Calues / but by his owne bloo
 de, he entred ones for al in to the holy place and founde eternal
 redempcion for if the bolde of Oren & of Gotes / and þ ashes of
 an Heyter when it was spryncled / purified the vncleane as tou
 ching the purefyng of þ fleshe, howe muche moze shall þ bloo
 de of Christ (which thoro we the eternal spirite, offred hym selfe
 without spot to god) pouрге our consciences from deade wo
 kes, for to serue the liuyng god / & for this cause is he the media
 toure of the newe Testament, that thoro we death which chaū
 sed for the redempcion of those transgressyons that were in the
 fyrst Testament they which were call'd myght receyue þ pro
 myse of eternal inheritaunce.

CThe Gospell on Passyon Sondaye. The. viij. chapiter. of
 Johan. f.

Iesus sayde vnto the company of the Jewes and the hye
 pzeestes whyche of you can rebuke me of synne / yf I saye
 the trueth / why do not ye beleue me / he that is of god / hear th
 goddes wordes ye therfore heare them not / because ye are not
 of God. Then answered the Jewes and sayde vnto hym: saye
 we not well, that thou arte a Samaritayne and hast the deuyl
 Iesus answered: I haue not þ deuyl, but I honoure my father
 and ye haue dyhonoured me, I seke not myne owne prayse, but
 there is one that seketh and iudgeth. Verely verely, I say vnto
 you, yf a mā kepe my sayenges, he shall neuer se deth. Chā sayd

The Byttles and Gospels

the Jewes to hyf now knowe we þ þ thou hast þ deuyll. Abrahā is dead & also þ prophetes and yet þ sayest, yf a mā do kepe my sayenge he shall neuer taste death: art þ greater then our father Abraham, whiche is dead, and the prophetes are deade, whom makest thou thy selfe? Iesus answered, yf I honoure my selfe, my honoure is nothyng worth, it is my father that honoureth me, which ye sape is your god: & yet haue ye not knowen hym but I knowe him, & yf I shuld say, I knowe him not. I shuld be a lyer, lyke vnto you, but I knowe hym, & kepe hys sayeng: your father Abrahā was glad to se my day, and he sawe it & reioysed. Then sayd þ Iues vnto hyf. Thou art not yet. i. yere old & hast thou sene Abrahā? Iesus said vnto thē. Verely, verely I say vnto you yer Abrahā was, I am. Then toke they by stones to cast at hyf, but Iesus hyd hyf selfe & wēt out of þ tēple.

The Byttle on Palme Sōday. The. ij. Cha. to þ Philyp. A

Berthren let the same mynde be in you, the which was in Christ Iesu. which seinge in the shape of god & thought it not robbery to be equall w god. Neuerthelesse he made hym selfe of no reputacyon, & toke on hym the shape of a seruaunt & became lyke vnto men, and was foude in his apparell as a mā he hūbled hym selfe & became obediēt vnto death, euē the death of þ crosse, wherfoze god hath exalted hym, & gyuē hym a name aboue al names þ in the name of Iesus shuld euery knee bowe both of thynges in heuen, & thynges in erth, & thynges vnder, earth, and that all tonges shulde confesse, that Iesus Christ is the lorde vnto the prayse of God the father.

The passyon on Palme sonday. The. xxi. chap. of Math. A

Iesus sayde vnto his dyscyples: ye know þ after. ij. dayes shalbe Easter & the sonne of man shall be deliuered for to be crucified, then assembled togyther the chiefe prestes & the scribes, & the elders of the people into the palays of the hye preest which was called Cayphas, & helde a cōsill, how they myght take Iesus by subeylte & kyll hym, but they sayd not on the holy daye. lest any trouble arysle agaynst the people, when Iesus was

was in Bethany in the house of Symō the lepper, there came vnto him a woman whiche had an alabaſter boxe of precyous oyntmē, & powred it on his heade as he ſat at ſ̄ boude when his diſciples ſawe that th̄y had indygnacyon, ſayenge: what neded this waſt: th̄ys oyntment myght haue ben well ſolde, & gyuen to the pooze, when Jeſus vnderſtoode ſ̄ he ſayde to them why trouble ye the womā. She hath wꝛought a good woꝛke vpon me, for ye ſhall haue pooze folke alwayes w̄ you / but me ſhall ye not haue alwayes. And in ſ̄ he caſted this oyntmente on my body, ſhe dyd it to burye me withall. Verely I ſaye vnto you, where ſoener th̄ys goſpell ſhalbe pꝛeached throughout all the woꝛlde, there ſhall alſo this that ſhe hath done, be tolde for a memoꝛyall of her. Then one of the twelue, called Judas ſcarioth went vnto ſ̄ chefe pꝛeſtes, & ſayd, what wyll you gyue me, and I wyll deliuer hym vnto you, & they appoynted vnto hym th̄yꝛty peces of ſyluer, & frō ſ̄ tyme he ſoughte oportunitie to betraye hym. The fyrſt day of ſwete bread ſ̄ diſciples came to Jeſus ſaying vnto hym where wylte thou that we prepare for the to eate the Paſcail lambe, and he ſayd go into the cytye vnto ſuche a man, & ſaye vnto hym, the maſter ſayth my tyme is at hande I wyll kepe myn Eaſter at thy houſe with my diſciples, and the diſciples dyd as Jeſus had apoynted them and made redye the Eaſter lambe, when the euen was come, he ſat downe with the. xij. And as they dyd eate he ſayd. Verely I ſay vnto you, that one of you ſhall betraye me, and they were exce- dyng ſozowful, and began euery oue of them to ſaye vnto him is it I maſter, he answered and ſayd. He that depeth his hand w̄ me in the dyſhe ſhal betraye me, ſ̄ ſōne of man goeth as it is wytten of hym, but wo be to that man by whom the ſonne of man ſhalbe betrayed, it had bene good for that man, yf he had neuer ben boꝛne. Then Judas which betrayed hym, answered and ſayd. Is it I maſter, he ſayd vnto him: thou haſt ſayd, as they dyd eate Jeſus toke breade and gaue thankes, brake it, & gaue it to the dyſciples and ſayd, take eate th̄ys is my bodye &

The Dyssles and gospels.

he toke the cup, and thanked, and gaue it them, sayenge dypnke of it euery one, for this is my bloude of the newe testament, that shall be shed for many, for the remysyon of synnes I saye vnto you, I wyll not dypnke henceforth of this frute of the vyne tre, vntyll that daye when I shal dypnke it newe with you in my fathers kyngdome and when they had sayd grace they went out vnto mount Olpuete. Then sayd Iesus vnto them, all ye shal be offended by me this nyght for it is wrytten I wyll smyte þe shepherde, and the shepe of the flocke shal be scattered abroad, but after I am rysen agayne, I wyll go before you into Galyle. Peter answered and sayd vnto hym, though all men shulde be offended by þe, yet wold I neuer be offended. Iesus sayd vnto hym. Verely I saye vnto the, that this same nyght before the rocke crowe þe shalt denye me thryse. Peter sayd vnto hym yf I shuld dye wth the, yet wolde I not deny þe, lyke wyse also sayd all the dysciples. Then went Iesus with them into a place whiche is called Gethsemane and sayde vnto the dysciples, syt ye here whyle I go and pray vnder, and he toke with hym Peter and the two sonnes of zebede, and began to waxe sorrowful, & to be in agony. Then sayde Iesus vnto them, my soule is heuy euen vnto the deth, tary ye here and wathe with me. And he went a lytell aparte, and fell flat on hys face, and cryed sayinge. O my father yf it be possyble, let this cuppe passe from me: neuertheless not as I wyll, but as thou wylte, and he came vnto the dysciples, and founde them a slepe and sayd to Peter. what could ye not wathe with me one houre / wathe and pray that ye fall not into tēptacyon, þe sytite is wyllyng, but the flesch is weake. He wēt away ones moze & prayed sayinge. O my father yf this cup can not passe awaye from me, but þe I dypnke of it / thy wyll be fulfylled, and he came and found the a slepe agayne, for they eyes were heuy, & he left them & wēt agayne & prayed þe thyrde tyme, sayenge the same wordes. Then came he to hys dysciples and sayde vnto theym. Slepe hens forth and take youre rest / take hede the houre is at hande, and the sonne of man shall

he betrayed into the handes of synners. And let vs be goynge
 beholde he is at hande that shall betraye me. whyle he yet thus
 spake, lo Judas one of the twelue came and with hym a greate
 myltitude, with swerdes and stauers, sente from the chiefe of p
 prestes and elders of the people, and he that betrayed hym, had
 gyuen them a token sayeng who soeuer I kysse that same is he
 laye handes on hym. And forth with all he came to Iesus and
 sayde. Hail master, And kysed him, and Iesus sayd vnto him
 frende wherfoze arte thou come. Then came they and layde
 handes on Iesus and toke hym. And beholde one of the which
 were with Iesus stretched out hys hand and drewe his sword
 and stroke a seruaunte of the hye preeste and smote of hys eare.
 Then sayd Iesus vnto hym. But by thy sword into his theyt
 for all that laye hande on the sword, shal peryshe w the sword
 eyther thynkest thou that I can not now praye to my father/
 and he shall gyue me mo then. xii. legyons of Angels, but howe
 then shulde s scriptures be fulfilled, for so must it be. The same
 tyme sayde Iesus to the myltitude, ye be come oute as it were
 vnto a thefe with swerdes & stauers for to take me / I sat dayly
 techynge in the temple amōge you, and ye toke me nat. All this
 was done that the scriptures of the prophetes myght be fulfill
 led. Then all the disciples forsoke hym / & fledde. And they toke
 Iesus and led hym to Cayphas the hye preeste, where the scrip
 bes ad Elders were assembled / and Peter folowed him a far of
 vnto the hye preestes place. And wente in / and sat with the ser
 uantes to se the ende. The cheyfe preestes, and the elders, and al
 the counsel, sought fals wytnes agaynst Iesus for to put him
 to death, but founde none / in so muche s when many false wyt
 nesses came, yet founde they none. At the laste came two false
 witnesses and sayde. This felowe sayde I can destroye the tem
 ple of GOD and buyde it agayne in. iij. dayes. And the chefe
 preeste arose and sayde to hym / answerest thou nothyng / how
 is it that these bere witnesse agaynst the. But Iesus helde his
 peace. And the chiefe prest answered and laide to him I charges
 in the

The Pytles and Gospels.

In the name of the liuyng god, that I tel vs whether thou be.
 Ch: I I sonne of god. Iesus sayd to him. Thou hast sayd, neuer
 theles I saye vnto you, here after shall ye se I sonne of mā / syt-
 tyng on I ryght hand of power, & come in the cloudes of I skye
 Then I hye prest rent his clothes sayeng. He hath blasphemied,
 what nede we of any mo wytnesses, beholde now ye haue herd
 his blasphemye what thinke ye. They answered & sayde. he is
 wo: thy to dye, I ha spatt I hye I his face, & buffeted I him w I strokes
 & other smote him w the palme c I hye I hādes on I face, sayeng
 Tel vs thou Chyft, who is he that smote the. Peter sat w out I
 I palas / and a damsell came to him sayinge. Thou also wast w
 Iesus of Galyle but he denied befoze them al sayenge, I wote
 not what thou sayest. When he was gone out in to the porche,
 another wenche sawe him, and sayd vnto them that were there
 This felowe was also with Iesus of Nazareth, and agayne
 he denied with an othe I that he knewe not the man, And after a
 whyle came vnto I ym they that stode by, and said vnto Peter.
 Surely thou art euen one of them, for thy speech be trayeth I
 Then he gan he to curse / and to swere that he knewe not I mā
 and immediatly the cocke crewe, and Peter remembred I wo:
 des of Iesu whiche said vnto hym, Befoze the cocke crow thou
 shalt deny me thryse. And went out at the doores, and wept bit-
 terly when the moornyng was come al the cheyf prestes and the
 elders of I people helde a counsell agaynst Iesu, to put hym to
 deeth and brought hym bound & deliuered hym vnto Poncius
 Pilate the debyte. Then when Judas whiche betrayed hym /
 saw that he was condemned, he repented hym selfe. & brought
 agayne the .xxx. plates of syluer to I hye prestes & elders sayeng
 I haue synned / betrayeng I innocēt blode And they sayd what
 is that to vs, se thou to that. And he caste downe the syluer pla-
 tes in the temple and departed, and went and honged hym selfe,
 and the cheyfe prest toke the syluer plates and sayd. It is not
 lawoful for to put them in to the treasury because it is I pyece of
 blode, and they toke counsell, and boughte with them a potters
 felde

felde to burye straungers in / wherfore þ̄ felde is called þ̄ felde
of blode vnto this daye, Then was fulfilled that whiche was
spoken by Jeremy þ̄ prophet sayinge, and they toke .xxx. syluer
plates / the pryce of hym that was valued, whom they boughte
of the chyl dren of Israell / and they gaue them for the potters
felde, as the lord apoynted me. Iesus stode before the debyte /
& the debyte axed hym sayenge. Arte thou the kyng of the Jewes.
Iesus sayde vnto him. Thou sayest, and when he was ac-
cused of þ̄ cheyfe prestes & elders, he answered nothyng. Then
sayde Pylate vnto him, hearest þ̄ not howe many thynges they
laye agaynste the, and he answered to hym neuer a worde in so
much þ̄ the debyte maruayled greatly. At þ̄ least the debyte was
wonte to deliuer vnto the people a prysoner, whō they wolde
desyre. He had thē a notable prysoner called Barrabas, & whē
they were gathered togyther, Pylate sayde vnto thē: whether
wyl ye that I gyue lose vnto you / Barrabas or Iesus which
is called Christ, for he knewe well that for eny they had deli-
uered hym. whē he was set downe to gyue iudgemēt his wyfe
sent to hym sayenge. Haue thou nothyng to do with that iuste
man, for I haue suffered many thynges this daye in a dreame
about hym. But the cheyfe prestes and the elders had perswa-
ded the people that they shulde axe Barrabas / & shulde destroy
Iesus. Then the debyte answered and sayde vnto them: whe-
ther of the twayne wyl ye that I let louse vnto you, and they
sayd Barrabas. Pylate sayd vnto thē, what shall I do then w
Iesus which is called Christ. They all sayd to hym, let hym be
crucifyed. Then sayd the debyte: what euyl hath he done. And
they cryed the more, sayeng, let hym be crucifyed. whē Pylate
sawe that he preuayled nothyng, but that more busynes was
made / he toke water & washed hys handes before the people:
sayenge. I am innocent of the bloud of this iust person. And þ̄
ye shall see. Then answered all the people and sayd. Hys bloud
be on vs, & on our chyl dren. Thā let he Barrabas lose vnto thē
and scourged Iesus & deliuered him to be crucifyed. Then the

The Apostles and Gospels

could pour of the abyte toke Iesus vnto the comen hall. And
 gathered vnto him all the company, & they streped him, & put on
 hym a purple robe. And platted a crowne of thornes, & put vpon
 his heade, & a rede in his ryghte hande. And bowed theyr knees
 befoze hym, & mocked hym, sayeng. Hail kyng of the Jewes,
 & spytte on hym, & toke the rede & smot hym on the head. And
 when they had mocked hym, they toke the robe of hym agayne
 & put his owne rayment on him, & led hym away to crucifye him.
 And as they came out, they founde a man of Cyren, named Symon,
 hym they compelled to beare his crosse. And whē they came
 vnto y place called Golgotha, y is to say, a place of deade mens
 sculles, they gaue hym vyneyger to drynke mengled with gall,
 and when he tasted therof he wolde not drynke, when they had
 crucified hym, they parted his garmentes, & dyd caste lottes to
 fulfyl y was spoken by y prophet. They deuided my garmentes
 amonge them, & vpon my vesture dyd cast lottes, & they sat and
 watched hym there, & they set vpon ouer his head the cause of hys
 death wyten. This is y kyng of the Jewes, & there were two
 theues crucified w hym, one on the ryght hande, & another on
 y lefte. They y passed by reupled hym, wagginge theyr heades,
 & sayeng. Thou y destroyest the temple of god, & buydest it in thre
 dayes, saue thy selfe yf y be the sonne of god, come downe from
 the crosse, lyke wyse also the hye prestes mockynge hym, wyth
 the scribes & elders sayde. He saued other, hym selfe he can not
 saue, if he be the kyng of Israel, let hym now come downe fro
 the crosse, & we wyl beleue hym, he trusted in god, let hym deli-
 uer hym now, if he wyll haue hym, for he sayd I am the sonne
 of god. That same also the theues which were crucified w hym
 cast in hys teth, fro the syxt houre was there darkenes ouer all
 the lāde vnto y nynt houre. And about the nynt houre Iesus
 cryed w a loude voyce, sayenge, Ely Ely, Lama Sabathany,
 that is to say My God, my god, why hast y forsake me. Some
 of the y stode there, when they herde y, sayde. This man calleth
 for Helyas. And strait waye one of them ranne and toke a spo-

ge & fylled it full of bynegre/and put it on a rede, and gaue hym to drynke. Oither sayd let be, let vs se whether Helias wyl come and deliuer hym. Iesus cryed agayne with a loude voyce & yel ded by the ghost. And beholde the bayle of the temple dyd rent in twayne fro the toppe to the bottome. And the erth dyd quake. And the stoness dyd rent, & graues dyd open, and the bodys of many Sayntes which slepte, arose and came out of the graues after hys Resurreccyon, and came into the holy cite, & appeared vnto many. When the Centurion & they that were wyth hym watchynge Iesus, sawe the earthquake & those thynges, whiche happened they feared greatly sayenge, of a surety this was the sonne of God. And many women were there, beholdingynge hym a farre of whych the folowed Iesus from Galile, mynisteryng vnto hym. Among whiche was Mary Magdaleyne, and Mary the mother of James & Ioses & the mother of Iehesdes chyldren, when the euen was come there came a ryche man of Aramathya named Ioseph, whych the same also was Iesus disciple. He went to Pylate & begged the body of Iesus. Then Pylate commaunded the body to be deliuered, & Iosephe toke þe body & wrapped it in a cleene linnen clothe, & put it in his newe robe whiche he had hertofore out euē in þe rocke. And rolled a great stone at þe doore of þe sepulchre, & departed. And there was Mary Magdalene & the other mary lytting ouer agaynst þe sepulchre.

¶ The Gospell on Palme sondaye.

The nexte daye that foloweth good frydaye, the hye prestes and pharysees got them selues to Pylate and sayde Syr: we remember/that thys deceyuer sayde whyle he was yet aljue. After.iii. dayes I wyl aryse agayne. Commaunde therefore the Sepulchre be made sure / vntyll the thyrde daye/ leest peradventure his discyples come and steale hym away & say vnto the people, he is risen from death, & the laste errour be worse then the fyrste. Pylate sayde vnto theym. Take watchmen go & make it sure as ye can. And they wente and made the sepulchre sure with watchmen, and sealed the stone.

The Bytles and Gospels.

The passyon on good frydaye. The. xliiij. chapiter of
Iohn. A

Iesus went forth with his dysciples ouer þe broke Cedro
where was a gardeyne, into þe which he entred wyth hys
dysciples. Judas also, whiche betrayed hym knewe þe place for
Jesus oftymes resorted thither with his disciples. Judas thā
after he had receyued a bonde of men, and mynisters of the hye
prestes and Pharyses came thither with lanternes & fyre bron
des, and wepons. Then Iesu knowynge all thynges þe shulde
come on hym, went forth and sayde vnto them. whom seke ye.
They answerd hym. Iesus of Nazareth. Iesus sayde vnto the
I am he. Judas also whiche betraed hym, stode with them, but
as sone as he had sayde vnto theym, I am he, they went backe
wardes and fell to the grounde and he asked them agayn. whō
seke ye. They sayd. Iesus of Nazareth. Ies^{us} answered. I sayd
vnto you I am he, yf ye seke me, let these go theyr waye, that þe
sayeng myght be fulfilled which he spake. Of them which thou
gauest me, haue I not lost one. Symon Peter had a sword, &
drew it, and smote the hye prestes seruaūt and cut of his ryght
eare. The seruauntes name was Malchus. Then sayde Iesus
vnto Peter/put bp thy swerde into þe sheath. Mal I not d. yake
of the cuppe whiche my father hath gyuen me. Then the cōpas
ny and the captayne, and the ministers of the Jewes, toke Ie
sus and bounde hym, & led hym away to Anna fyrst, for he was
father in lawe vnto Cayphas whiche was þe hye preste/þe same
yere Cayphas was he that gaue counsell to the Jewes that it
was expediente, that one man shulde dye for þe people. And Sy
mon Peter folowed Iesus & another dysciple, þe dysciple was
knowē of þe hye preste, & went in wth Iesus into þe palays of þe hye
preste, but Peter stode at þe doze wout. Thā wēt out þe other dis
ciple, which was knowen vnto the hye preste, and spake to the
damself that kept the doze and brought in Peter. Then sayd þe
damself that kept the doze, vnto Peter. Art not thou one of this
mans disciples, he sayd. I am not. The seruauntes & the mini
sters

ſters ſtoode there and had made a fyre of coles, for it was colde
 and they warmed them ſelues. Peter alſo ſtoode amonge them,
 and warmed hym ſelfe. The hye preſte asked Jeſus of his diſci-
 ples and of his doctrine. Jeſus answered hym: I ſpake openly
 in the worlde I euer taught in the Synagoge and in the tēple
 whither al þ Jewes reſorted & in ſecrete haue I ſayd nothyng,
 why ayeſt thou me, are them which herde me, what I ſayd vn-
 to them, beholde they can tel what I ſayde. when he had thus
 ſpoken, one of the miniſters whiche ſtoode by ſmote Jeſus on þ
 face ſaying, anſwerest thou the hye preſt ſo, Jeſus answered hi
 yf I haue euyl ſpoken beare wyneſſe of þ euyl, yf I haue wel
 ſpoken why ſmyteſt thou me and Annas ſent him bound vnto
 Cayphas the hye preſte. Symon Peter ſtoode and warmed hi
 ſelfe, & they ſayde vnto hi, art thou not alſo one of his diſcyples
 He denyed it and ſayde. I am not. One of the ſeruauntes of the
 hye preſt hiſ coſen whole eare Peter ſmote of, ſayde vnto him/
 dyd not I ſe the in þ gardeyn with him. Peter denied it agayn,
 and immediatly þ cocke crewe. Then led they Jeſus from Cai-
 phas into the hall of Iudgemente. It was in the moornyng, &
 they thē ſelues wente not in to þ iudgement hal, leſt they ſhulde
 be deſpiled, but that they myght eate the Paſchal lambe. Pylate
 then went out vnto them, and ſayd. what accuſacion bynge ye
 agaynſte this man. They answered and ſaid vnto hym. yf he
 were not an euyl doer, we wolde not haue delynered hym vn-
 to the. Then ſayd Pylate vnto them, take ye hym, and iudge hi
 after your owne lawe. Then the Jewes ſayde vnto hym it is not
 lawfull for vs to any man to deth. That the wordes of Jeſus
 myght be fulfilled, which he ſpake, ſygniſieng what death he
 ſhulde dye. Then Pylate entred into þ iudgement hall agayne
 and called Jeſus and ſaid vnto hym. Art thou the kyng of the
 Jewes Jeſus answered & ſayest thou that of thy ſelfe, or dyd
 other tel it the of me. Pylate answered, Am I a Jewe. Thyne
 owne nacion & hye preſtes haue deliuered the vnto me. what
 haſt thou done. Jeſus answered. My kyngdome is not of thys
 worlde

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worlde. If my kyngdome were of this worlde, then wolde my
 mynisters surely fyght that I shulde not be deliuered to the Je-
 wies. But now is my kyngdome not from hense. Pilate sayde
 vnto hym. Art thou a kyng. Then Iesus answered. Thou sayest
 that I am a kyng for this cause was I borne, and for this
 cause came I into the worlde, that I shuld bere wytnesse vnto
 the truth, and all that are of þe truth here my voyce. Pilate saide
 vnto him. what thyng is trueth, and when he had sayde that,
 he went out agayne vnto them. I fynde in hym no cause at al.
 Ye haue a custome that I shuld deliuer you one lose at Easter.
 Wyl ye þe I lose vnto you þe kyng of þe Jewes. Then cryed they
 al agayn sayng. Not he but Barrabas, þe Barrabas was a rob-
 ber. Then Pilate toke Iesus & scourged hym, & the sculdours
 wounde a crowne of thornes & put on his heed & they dyd on hi
 a purple garnēt, & said. Hail kyng of the Jewes. & they smot
 him on the face. Pilate went forth agayne, & sayde vnto them.
 Beholde I brynge hym forth to you, þe ye may knowe þe I fynd
 no faute in him. Then came Iesus forth wearyng a crowne of
 thorne & a robe of purple. & Pilate sayd vnto them beholde the
 man. whan þe hye prestes & ministers sawe hi, they cried sayeng
 Crucifye him, crucifye him. Pilate sayd vnto them. Take ye him
 & crucifye him. for I fynd no cause in him. The Iwes answered
 hym, we haue a lawe & by oure lawe he ought to dye because he
 made him selfe þe sonne of god. when Pilate herde þe sayeng, he
 was þe moze afraide, & went agayne into þe iudgement hal, and
 sayde vnto Iesus. whense arte thou but Iesus gaue hym none
 answer. Then Pilate sayde vnto hym, speakest þe not vnto me,
 knowest þe not, þe I haue power to crucifye þe, and haue power
 to lose þe. Iesus answered. Thou couldeste haue no power at al
 agaynst me, except it were gauen þe from aboue. Therfore he þe
 deliuered me vnto þe, is moze in synne, & fro then forth sought
 Pilate meanes to louse hym, but the Jewes cryed sayenge.
 If thou let hym go, þe arte not Celsars frende. for whosoener
 maketh hym selfe a kyng, is agaynst Cesar. when Pilate herd
 that

that sayenge, he brought Iesus forth and late downe to gyue sentence in a place called the pauement, but in the Hebrwe tongue, Sabbatho it was þ̄ Sabboth euen which fallid in the Easter feaste, and aboute the syxt houre he sayde vnto the Jewes, beholde your kyng. They cryed awaye w̄ hym, awaye w̄ him crucifye hym. Pylate sayde vnto theym, Shall I crucifye youre kyng. The hye prestes answered, we haue no kyng but Cesar. Then deliuered he hym vnto them to be crucifyed, & they toke Iesus and led hym away & he bare hys crosse, & went forth into a place called the place of deed mens sculles, which is named in Hebrwe Golgotha, where they crucifyed hym, & two other with hym, on eyther syde one, & Iesus in the myddes, and Pylate wrote hys tytle, and put it on þ̄ crosse. The wyrtynge was Iesus of Nazareth kyng of the Jewes. This tytle rede many of the Jewes, for y place where Iesus was crucifyed, was nye to the Cytie. And it was wyrtyn, in Hebrwe, Greke & Latin. Then sayde the hye prestes of the Jewes to Pylate, wyrt not kyng of the Jewes, but that he sayde, I am kyng of the Jewes. Pylate answered, what I haue wyrtē that I haue wyrtē. Then the souldyours, when they had crucifyed Iesus toke his garmente & made. iiii. partes, to euery souldyours a parte, & also his cote, þ̄ cote was wout seme wroughit bpō thoro woute & they sayd one to another, let vs not deuyde it, but caste lottes who shal haue it. That the scripture might be fulfyllē, which sayeth. They pted my raymēt amōg thē, & on my cote dyd cast lottes & the souldyours dyd such thynges in dede. There stode by þ̄ crosse of Iesus his mother, & his mothers syster, Mary the wyfe of Cleophas & Marye Magdalene. whē Iesus sawe his mother & the dysciple stādynge whō he loued he sayd vnto hys mother. womā beholde thy sonne. Then sayd he vnto þ̄ dysciple behold thy mother. & frō þ̄ houre the dysciple toke her for hys owne. After that when Iesus perceyued that all thynges were perfurmed þ̄ the scripture myght be fulfyllē, he sayd, I thyrst there stode a vessell full of vyneyger by, and they fylled a spōge w̄th

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with byneyger, and wounde it aboute with yflope, and put it to his mouthe, as sone as Iesus had receyued of the byneyger he sayde it is fynylshed, and bowed his heade & gaue bp the ghost. The Jewes then bycause it was the Saboth euen that the bodyes shulde not remayne upon the crosse on the Saboth daye, for the Saboth day was an hye daye, besought Pylate yf they legges myght be broken and that they myght be taken downe. Then came yf souldyours and brake the legges of the fyrst, & of the other whiche was crucifyed w Iesus, but when they came to Iesus & sawe that he was dead all redy they brake not hys legges, but one of the souldyours with a spere thrust hym into the syde, and forthwith came there out bloude and water, & he yf sawe it bare recozde, & his recozde is true, & he knoweth yf he sayeth true, yf ye myght beleue also. These thynges were done yf the scripture shuld be fulfyled. Ye shall not breake a bone of him, & agayne another Scripture sayeth. They shall loke on hym whom they perfed.

C The gossell on good frydaye.

After yf Ioseph of Arimathia, whiche was a dysciple of Iesus, but secretly for fere of yf Jewes, besought Pylate yf he myght take downe yf body of Iesus & Pylate gaue him licence, & there came also Nicodemus whiche at the begynnynge came to Iesus by night & brought of Myrr & Aloes myngled togyther about an. C. poude weyght. Then toke they the body of Iesu & woude it in lynnyn clothes w the odours as yf maner of yf Jewes is to bury, & in yf place where Iesus was crueyfyed was a gardeyn, & in the gardeyn a new sepulchre wherin was neuer man layde. There layde they Iesus bycause of yf Jewes Sabboth euen for the sepulchre was nye at hande.

C The yfistle on Easter daye, yf. i. yfistle to yf Corynth. yf. b. cha.

Brethren pouрге the olde leuē, yf ye may be new dowe as ye are swete breade. For Chyist our Easter lābe is offred byf for vs. Therefore let vs kepe holy daye, not with olde leuen, neyther with the leuen of maliciounes, and wyckednes, but w the swete breade of purenes and truth.

The

The Gospell on Easter daye. The. xvi. chap. of Marke. A

Mary Magdalene, & mary Jacobi & Salome, boughte o-
dours, & they myght come and anoynt Iesus. And erlye
in the mornynge the next daye after & Saborh day, they came
vnto & Sepulchre, when the sonne was rysen & they said one to
another. who shall rolle vs awaye the stone from the doze of &
sepulchre. And when they looked, they sawe howe the stone was
rolled awaye, for it was a very great one. And they wente into
the sepulchre, & sawe a yonge man syttinge on the ryghte syde
clothed in a longe whyte garmete & they were abashed. And he
sayd vnto the, be not afrayde, ye seke Iesus of Nazareth which
was crucifyed, he is rysen he is not here, beholde & place where
they put him but go your waye & tell his disciples, and namely
Peter he wyl go before you into Galyle, there shal ye se hym as
he sayde vnto you.

**The Bystile on the Mondaye in the Easter weke. The. xvi. cha.
of the Actes of the Apostles. f**

Peter stode by amonge the people and sayd vnto them ye
knowe well that Iesus Christ was preached throughtout
all Iury, & began in Galyle, after baptyme whiche Iohann
preached, howe god anoynted Iesus of Nazareth with & holy
ghost and with power. Which Iesus wet about doyng good
& healynge all that were oppressed of the deuyls for God was
w hym & we are wytnesses of all thynges whiche he dyd in the
lande of the Jewes and at Ierusalem, whō they slewe, & hōge
on tree, hym god rayled by the thyrde daye, & shewed hym only
not to all & people but vnto vs wytnesses chosen before of god,
which eate & dranke w hym, after he rose from death. And he cō-
maunded vs to preache vnto the people & testifye & it is he that
is ordeyned of God a iudge of quyreke and dead. To hym gyue
all the pzophetes wytnes, & thow we his name shal receyue re-
myssion of synnes all that beleue in hym..

**The gospell on the mondaye in the Easter weke. The. xxiij.
chapter of Luke. B**

The Bytles and gospels

Two of the dyspyles of Iesus went y same day to a castell which was from Ierusalem aboute .lx. forlonges, called Emaus, & they talked togyder of all these thynges y had happened. And it chaunced as they comoned togyther & reasoned, y Iesus hym selfe drewe nere / and went w them, but they eyes were holden y they coude not knowe hym & he sayd vnto the. What maner of communicacyons are these y ye haue one to another as ye walke & are sad. And y one of the named Cleophas answered & sayd vnto him, arte y onely a straüger in Ierusalem, & hast not knowe y thynges whiche haue chaused there in these dayes, to who he sayde what thynges & they sayd vnto hym of Iesus of Nazareth which was a prophete myghte in dede & worde before God & all the people. And how the hye prestes & our rulers delyuered hym to be condempned to death & haue crucifyed him, but we trusted y it shulde haue ben he y shuld haue delyuered Israell. And as touchynge all these thynges, to daye is euen y.iii. day y they were done, ye & certayne womē also of our company made vs astonyed, which came early vnto y sepulchre & found not his body & came sayenge y they had sene a vision of angels, which sayd y he was alyue, and certayne of the which were w vs went they waye to y sepulchre, & founde it euen so as the womē had sayd, but hym they sawe not. And he sayd vnto the. O folles & slowe of herte to beleue all y the pphe-tes haue spokē, ought not Christ to haue suffered these thynges and to entre into hys glory. And he began at Moyses & at all y prophetes & interpreted vnto the all the scripatures which were wyrtten of hym & they drewe nye vnto the Castell whiche they went to, & he made as though he wolde haue gone further / but they constrayned hym sayenge, abyde with vs for it draweth to wardes nyght & the day is far passed, and he wente in. To tary w the, & it came to passe as he sat at meate w the he toke bread blessed it, brake & gaue vnto the, & their eyes were opened & they knewe hym, & he banyshted out of they syght, & they sayde betwene them selues, dyd not our hertes burne w in vs, whyle he talked with

talked wth vs by the way and as he opened to vs the scriptures. And they arose bp ^{the} same houre & retourned agayn to Ierusalem and founde the eleuen gathered to gyther and them that were with the, whiche sayd ^{the} lozd is risen in dede and hath appered to Symon and they tolde what thynges was done in the waye and so we they knewe hym in bzekynge of the bycade.

¶ The Byble on ^{the} teweysday in the Easter weke. The. xliij. cha. of the Actes of the Apostels. C.

Paul stode vp and beckened with the hande and sayde. Ye men and bzethren chy. dien of the generacyon of Abraham and who so euer amonge you feared **G O D**, to you is this word of saluacion sent. The inhabiteurs of Ierusalem and their rulers, because they knewe hym not, nor yet ^{the} boyces of ^{the} p^ro^phetes which are red euery saboth daye they haue fulfylled the in condempnyng hym. And when they founde no cause of death in hym, yet desyred they **P**ilate to kil him, and when they had fulfylled al that were w^{rit}ten of hym. they toke hym doune from ^{the} tree, and put hym in a Sepulcre. But god rayled hym agayne from dethe, and he was sene many dayes of them which came with hym from Galyle to Ierusalem, which are his witnessses vnto the people, And we declare vnto you, howe ^{the} the promyse made vnto the fathers god hath fulfylled vnto vs the^y chyl^d dien, in that he rayled vp **J**esus agayne.

¶ The Gospel on ^{the} teweysday in ^{the} Easter weke. The. xxiij. cha. of Luke. f.

Jesus him selfe stode in the myddes of his disciples & sayd vnto them, peace be with you And they were abashed & a frayde, supposynge ^{the} they had sene a sp^{ir}ite. And he sayd vnto them. Why are ye troubled, and why do thougtes arise in your hertes, beholde my handes and my fete, that it is euen my selfe handle me and se, for spirites haue not fleshe and bones as ye se me haue and when he had thus spoken he shewed them his handes and his fete, and whyle they yet beleued not for ioye / and wondred, he sayde vnto theym / haue ye here anye meate,

The Bysties and Gospels

and they gaue him a pece of a bzoyled fythe, and of an hont cōbe and he toke it & ate it befoze them and he sayde vnto the. These are the woꝝdes whiche I spake vnto you, whyle I was yet w you that all must be fulfyllied which were wyꝝten of me in the lawe of Moyses, and in the prophetes, & in the Psalmes. Then opened he theyꝝ wyꝝtes, ꝑ they myght vnderstande the scriptu res and sayde vnto them, thus is it wyꝝten, & thus it behoueth Chꝝst to suffre, & to ryse agayne from death the. iij. daye. And the repentaūce & remission of synnes shulde be preached in his name amonge all nacjons.

The Bystile on the wednysdaye in the Easter weke. The. iij. chapter of the Actes of the Apostles. C

After openynge his mouth saye ye men of Israell & all ye ꝑ feare god, here the God of Abraham / Isaac / & Jacob, the * * god of our fathers hath glorified his sōne Iesus, whō ye betrayed and denyed in the pꝛesence of Pylate when he had iudged hym to be losed, but ye denyed the holy and iust, & despyed a murther to be gyneu you, and kylled the loꝝde of lyfe whō God hath rayled from death, of the whiche we are wyꝝtnesses / & now bꝛethꝛen I knowe ꝑ thozowe ignoꝝaunce ye dyd it, as dyd also your heddes, but god which shewed befoze by the mouth of all prophetes ꝑ Chꝝst shulde suffre, hath thus wyse fulfyllied it. Repent therfoze and turne ꝑ your synnes maye be done awaye

The Gospel on the wednysdaye in the Easter weke, The. xxi. Chappter of Iohn. A

After ꝑ Iesus shewed him selfe agayne to his disciples at Jherusalem of Tiberias. And on thys wyse shewed he him selfe There were togyther Symon Peter & Thomas which is called. And Nathanael of Cana a Cytie of Galyle & the sonnes of zebede, & two other of the discyples. Symon Peter sayde vnto them, I go a fyschyng. They sayd vnto him, we also wyl go w the. They wente theyꝝ way & entred into a shyp strait way & that nyght caught they nothyng, but when the moꝝnyng was now come Iesus stode on ꝑ shoze, neuer theles ꝑ disciples knew not

not þ it was Iesus. Ies^{us} sayd vnto the, sy^{ns} haue ye any meate
 They answered hym no & sayde vnto the. Cast out þ net on the
 ryght side of þ shyp, & ye shal fynde. They cast out & anone they
 were not able to drawe it, for þ myltitude of fyshes. Then sayd
 the discipule whome Iesus loued vnto Peter, it is þ lord. Whā
 Symon Peter herde that it was þ lord, he gyzde his mantel
 to him for he was naked, and sprange into þ see. The other dis-
 ciples came by shyp for they were not farre frome lande, but as
 it were two hondzeth cubytes and they drew þ nette wth fyshes
 As sone as they were come to lande, they sawe hoothe coles and
 fyshes layde thereon, and bzade, Iesus sayd vnto them, bynge
 of the fysh which ye haue caught Simon Peter stepped forth
 & drew the net to lande full of great fyshes an hondzeth & liij.
 & for all there were so many, yet was not the net broken. Iesus
 sayde vnto them come and dyne. And none of the disciples durst
 axe hym, what arte thou, for they knewe that it was the lord.
 Iesus then came and toke bzade and gaue them / & fyshes lykes
 wyle And thus is now the thyzde tyme that Iesus appered to
 his discyples / after that he was rysen agayne from death.

The Bystle on þ. j. sodaye after Easter daye called lowe Sō-
 daye, The. j. Bystel of Iohn þ. v. cha. C

Oste dere beloued bzethzen all that is bozne of god ouer-
 commeth the woꝛlde, and this is the victoꝛye that ouer-
 commeth the woꝛlde, euen our sayth, who is that ouercōmeth
 the woꝛld, but he which beleueth þ Iesus is the sonne of god.
 This Iesus Chꝛist is he that came by water and blode not by
 water only, but by water and blode, & it is the spꝛite þ beareth
 wytnes, because þ spꝛyte is trueth, for there are. iij. which beare
 recoꝛde in heuē, þ father / the woꝛde, & the holy ghost, & these. iij.
 are one for there are. iij. whiche beare recoꝛde in earth. The spi-
 rite, the water / and bloude, and these. iij. are one / if we receyue þ
 wytnesse of mē, the witnesse of god is greter, for this is þ wy-
 nesse of god, which he testyfied of his sonne. He þ beleueth on þ
 sonne of God / hath wytnesse in hym selfe.

The Pytles and Gospels

The Gospell on the .j. Sondag after Easter day called Iohannis
Sondag the .x. chapter of Iohannis.

A He same daye at nyght, whiche was þe moztowe after the
Saboth daye, when the doores were shut, where the disci-
pyles were assembled togyther for feare of þe Jewes came Je-
sus and stode in the myddes, and sayde to them. Peace be with
you, and when he had so sayde, he shewed vnto them his handes
and his syde. Then were the disciples glad when they sawe þe
Lorde. Then sayde Iesus to them agayne. Peace be with you,
As my father sent me euen so sende I you, & when he had sayde
that, he blyssed on them and sayd vnto them. Receyue the holy
ghost, who soeuer synnes ye remytte, they are remytted vnto
them, & who soeuer synnes ye retayne, they are retayned, but
Thomas one of the twelue called Didimus, was not with the
when Iesus came, the other disciplis sayd vnto hym We haue
sene the lord, and he sayd vnto them, excepte I se in his handes
the prynte of the napples, and put my synger in the hooles of the
napples, & truste my hande into hys syde I will not beleue. And
after .iiij. dayes agayne, his disciples were within, & Thomas
with the. Then came Iesus when the doores were shut & stode
in the myddes, and saide Peace be with you, after that sayde he
to Thomas, brynge thy synger hyther, and se my handes, and
brynge thy hande and thruste it into my syde, and be not fayth-
lesse, but beleuyng. Thomas answered and sayd vnto hym my
lord and my god Iesus sayd vnto hym. Thomas because thou
hast sene me therfore thou beleuest Happy are they þe hath not
sene, & yet beleue. And many other sygnes dyd Iesus in the pre-
sence of his disciples, which are not wryte in this booke. These
are wryten þe myght beleue þe Iesus is Christ þe sonne of mā,
and that in beleuyng, ye myght haue lyfe thowtwe hys name.

The Pytyle on the .ij. Sondag after Easter day the .j. pytyle
of Peter, the .ij. chapter. C.

Moste dere beloued brethren: Christe suffered for vs, les-
surnge vs an ensample, that ye shulde folowe his steppes,
whiche

which did no synne, neyther was there gyle soude in his mouth, which when he was reuyled, reuyled not agayne, whē he suffered, he threatened not, but commytted the cause to hym þat iudgeth ryghtouslye, which his owne selfe bare our synnes in his body on the tree, þat we shulde be deliuered from synne, & shulde lye in rightwisnes, by whose stryppes ye were healed, for ye were as shepe goynge astraye, but are now returned vnto þe sheperde and byshop of youre soules.

The Gospel on þ. ii. Sonday after Easter daye. The .x. chapter of Iohn. C.

Iesus sayd to his disciples, I am the good shepherde, the good shepherde gyueth his lyfe for his shepe, an hyred seruante, which is not the shepherd neyther þat shepe are his owne, seyth the wolfe comming and leueth the shepe and styeth, and þat wolfe calcheth hym & scattereth the shepe. The hyred seruante styeth, because he is an hyred seruante, & careth not for þat shepe, I am the good shepherd, and knowe myne, and am knowen of myne. As my father knoweth me euen so knowe I my father. And I giue my lyfe for þat shepe, and other shepe I haue which are not of this folde, them also must I byng, that they may heare my voyce, & that there maye be one floke, & one shepherde.

The Epistle on the. iij. Sonday after Easter day. The .j. Epistle of Peter the. ii. chapter. C.

Most dere beloued brethren. I beseeche you as straungers & pylgrymes, abstayne frome fleshye lustes, whyche fyght agaynst þat soule, and se that ye haue honest conuersaciō amonge the Gentyles that they whiche backbitye you as euyl doers maye se your good workes and prayse God in the daye of visitacion, submyt your selues vnto all maner ordynauce of man for the Lordes sake, whether it be vnto the hyngie as vnto the cheefe heerd, eyther vnto the rulers, as vnto theym that are sent of hym, for the punysshemente of euyl doers, but for the laude of theym that doo well, for so is the wyll of God, that ye
pnt to

The Byssle and Gospel.

put to silence the ignoraunce of the folyshe men, as free, & not
as hauping the liberte for a cloke of malpousnes, but euen as
the seruauntes of god, honour al men, loue brotherly selfshyp.
fear god & honour þe kyng, seruauntes obey your masters w
all feare, not onely yf they be good & rureous, but also though
they be froward, for it cometh of grace in Christ Jesus our lord
¶ The Gospel on the. iij. Sondaye after Easter daye the. xvj.

Chapiter of Iohs. D.

Iesus sayde to hys dyscyples after a whyle ye shall not se
me, & agayne after a whyle ye shall se me, for I go to þe fa-
ther, then sayd some of hys dyscyples betwene the selues, what
is this þe sayeth vnto vs. After a whyle ye shal not se me, and
agayne after a whyle ye shall se me, and that I go to the father.
They sayd therfore what is thys þe sayd sayth after a whyle
we can not tell what he sayeth. Jesus perceyued þe they wolde
ask hym, & sayd vnto them. This is it þe enqurye of betwene
your selues, þe I said after a whyle ye shal not se me, & agayn af-
ter a whyle ye shal se me. Verely verely, I saye vnto you, ye
shall wepe and lamente, and þe woorld shall reioyce, ye shall sorowe
but your sorowe shall be turned to ioy. A woman when she tra-
uyleth hath sorowe, because her houre is come, but as sone as
she is deliuered of the chylde remembreth no moze the angyshe
she, for ioye þe a man is bozne into þe woorld. And yenowe are in
sorowe, but I wyl se you agayne. And your hertes shal reioyce,
and your ioye shall no man take from you.

¶ The Byssle on the. iij. Sondaye after Easter daye. The. i.

Chapiter of James. C

Most dere beloued brethren: euery good gyfte, & euery per-
feyte gyfte, is frome aboue, & cometh downe, from þe father
of lyght, w whom is no variablenes, neyther is he chaged by
to darkenes. Of his owne wyl he geat he vs w the worde of lyfe
þe we shulde be þe fyrst fruytes of hys creatures. Wherefore dere
brethren let euery man be swyft to here, slowe to speake, & slowe
to wrath, for the wrath of man worketh not þe whiche is rygh-
teous

trous befoze god. Wherfore lay a parte all fylthynes, all superfluyte of malyprounes. And receyue with meknes the worde þ is grafted in you, which is able to saue your soules.

¶ The gospel on þ. iiii. Sondaye after Easter daye. The. xvj. chapter of Ioh. B.

Iesus sayde to his disciples nowe I go my waye to hym that sent me. And none of you arerh me, whyther goest þ but by cause I haue sayde such thynges vnto you, your hertes are full of sorowe. Neuerthelste I tell you the trueth, it is expedient for you þ I go awaye, for yf I go not away that comforter wyl not come vnto you, But yf I departe I wyl sende him vnto you. And when he is come, he wyl rebuke the worlde of synne, & of ryghtwysnes & of iudgemente of synne, because they beleue not on me, of ryghtwysenes, because I go to my father, and ye shall se me no moze. And of iudgement, because þ cheyle ruler of this worlde is iudged all redy. I haue yet many thynges to saye vnto you, but ye can not beare them awayne nowe. Now be it when he is come, I meane þ spyrte of truth, he wyl trache you all trueth. He shall not speake of him selfe, but what soeuer he shall heare that shall he speake, & he wyl shewe you of thynges to come he shal glorifie me, for he shal receyue of myne & shewe vnto you. All thynges þ the father hath are myne. Therefore sayd I vnto you, þ he shall take of myne & shewe vnto you.

¶ The Epistle on the. v. Sondaye after Easter daye, whiche is þ nexte Sonday befoze the crosse dayes. The. i. cha. of James. B.

Most dere beloued brethren se þ ye be doers of þ worde, and not hearers onely, deceyvinge your owne selues w sophistrie for yf any heare þ worde & do it not, he is lyke vnto a man þ beholdeth his bodely face in a glasse, for as sone as he hath loked on hym selfe he gooth his waye & hath immediately forgotten what his face yon was, but who soeuer lokeþ in the percytelawe of lybertye and contynueþ therein (yf he be not a forgetfull hearer, but a doer of þ worde) he shall be happye in his dede. yf any man amonge you seme deuoute, & refrayne not

The p[re]stles and gospels

his tonge, but deeryue his o[mn]e heere, this th[ing]es deuotion is
in harte. Dure deuor[ati]on and vnderstode before god the father,
is this. To v[er]ifie the frendles & widowes in theyr aduersyte
and to hepe hym selfe vnspotted from the worlde.

The Gospell on the v. sondaye after Easter daye which is
next sondaye before the crosse dayes. The. xvi. chap. of Ioh[ann]s.

Jesus sayde vnto his disciples, hereby hereby I saye vnto
you, what soeuer ye shall aske f[or] the father in my name, he wil
gryue it you, he hereto haue ye asked nothyng in my name. As he
and ye shal receyue it, that your toy may be ful. These thynges
haue I spoke vnto you in prouerbes, the tyme wil come whē
I shall speake no more to you in prouerbes, but I shall shewe
you playnly from my father. At y[et] daye that ye aske in my name
and I aye not vnto you that I spoke vnto my father for you.
For the father him selfe loueth you because ye haue loued me, &
haue beleued y[et] I came out fro god. I went out fro the father
and came into the worlde. I leaue the worlde agayne, & go to y[et]
father. His disciples sayde vnto hym, beholde nowe speakest
playnly, and y[et] blest no prouerbes. For we know y[et] thou vnder
standest all thynges, & needest not y[et] any man shulde aske the
any questyon. Therefore beleue we that y[et] comest from god.

The p[re]stle on Monday in y[et] crosse dayes. The. v. Chapp[er]
of James.

Most dere beloued brethren knowledg[e] your fautes one to
another, & pray one for another, y[et] ye maye be healed. The
prayer of a ryghteous man auayled much, yf it be feruent. He-
lias was a man in daunger to tribulacion as we are, & he praye
ed in his prayer, that it myght not rayne. And it rayned not on
the earth by the space of thre yeres & sye monethes. And agayne
he prayed, and the heuen gaue rayne and y[et] erth brought forth
her fruyte, yf any of you erre from the trueth & another conuer-
t hym, let the same knowe, that he which t[ur]ned the sinner fro
goynge a stray out of his waye, shal saue a soule from death, and
shall hyde the multitude of synnes.

The

The gospel on þe Wednesday in þe troost dages. The xij. chapter
of Luke.

Iesus sayde vnto his disciples whiche of you shulde haue
a frende, & shulde go to hym at mydnyght, and say vnto
hym, lende me thye lounes for a trefe of myne is come out
of the waye to me, and I haue nothyng to set before hym and
he within shulde answer and say trouble me not now, þe doye
is now shut, and my seruantes are with me in þe chamber. I
can not aryse and gyue the vnto the. I saye vnto you though
he wyll not aryse and gyue him because he is his frende, yet be-
cause of his importunyte he wolde ryse & gyue the as many
as nedeth, and I saye vnto you, aske, and it shalbe gyuen you.
Seke and you shall fynde, knocke and it shall be opened vnto
you, for euery one that asketh receyued, and he that sekech fyn-
deth, and to him þe knocheth, shal it be opened. Yf þe sonne aske
for a brade of any of you, that is a father, wyll he gyue him a stone?
Or if he aske for a sphe, wyll he for a sphe gyue him a serpent?
Or yf he aske an egge, wyll he offre hym a scorpion? Yf ye then
whiche are euyl, can gyue good gyftes vnto youre chyldren,
how moch more shall your father of heuē gyue the holy ghoost
to them that desyre it of hym.

The psalm on the Ascensyon euen. The. liij. Chapter of þe
Actes of the Apostles.

The multytude of the þe beleued were of one herte & of one
soule. Also none of them sayde, þe any of þe thynges whiche
he possessed was his owne, but had all thynges common, and
with great power gaue the Apostles wytnes of the Resurre-
cyon of our Lorde Iesus Christ, and greute grace was with
them all. Neyther was there any among them that lacked, for
as many as were possessors of landes or houses solde them,
brought the pryce of the thynges which were solde and layd it
downe at the Apostles fete, and distribucion was made vnto
euery man accordyng as he had nede.

The Gospel on the Ascension euen, þe xxiij. chap. of Iohn.

The Pytels and Gospels.

Ihus lyfted vp his eyes to heven & sayd, father the houes
is come, gloryfy thy sonne & thy sonne maye glorifye the
as thou hast gyuen hym power ower all flesh, & he shalde gyue e-
ternall lyfe to as many as thou hast gyuen hym. This is lyfe
eternall & they myghte knowe the, & onely very god, & whom thou
hast sente Iesus Christ. I haue glorified the on the erth, & haue
sentyllid & worke whiche thou gauest me to do, & now glorify
me & father with thyne owne selfe, w the glory whiche I had w
the ver the worlde was. I haue declared thy name vnto those
whiche thou gauest me out of the world. Whyn they were & thou ga-
uest the me, & they haue kept thy saynges. Now haue they kno-
wen & all thynges whiche soener thou hast gyuen me, are of the,
for I haue gyuen vnto them the wordes, whiche thou gauest me, &
they haue receyued them, and haue knowen truly that I came
out from the, & haue beleued & thou dydest sende me. I praye
for them. I prayed not for the worlde, but for them whiche thou
gave me, for they are thine, & all myns are thine, and thine are
myne, and I am glorified in them. And now am I no more in
the worlde, but they are in the worlde and I come to the.

The Pytle on the Ascension daye. The fyft Chappter of
Actes of the Apostles.

Saynt Luke whiche wrote the Actes of the Apostles sayth in
the former treatise (dece frende Theophylus) I haue wyrt-
ten of all that Iesus began to do, & teache vntill the daye in the
whiche he was taken vp after & he thowowe & holy ghost had gy-
uen commaundementes vnto the Apostles, whiche he had chosen
to whō also he shewed him selfe a lyue after his passyon, by ma-
ny tokes apperynge vnto the fortye dayes, & spake vnto them
of the kyngdome of god & gathered them togyther, & commaun-
ded them & they shuld not departe fro Jerusalem, but to wayte
for the promyse of the father, wherof ye haue herd of me. For
Iohn baptysed w water, but ye shall be baptysed wth & holy
ghost, and & thin this fewe dayes. When they were come togy-
ther. They asked of hym sayeng. Lorde wilt thou at this tyme

restore

restore agayne the kyngdome to Iherusalem. He sayde vnto them: It is not for you to knowe þe tymeþ & seasons which the father hath put in his owne p̄uwyce, but ye shall receyue p̄uwyce of þe holy ghoost which shall come on you. And ye shall be wytnesses befo me in Iherusalem, and in all Iury, & in Samaria, & euen vnto the worldes ende, & when he had spoken these thynges, whyle they behelde he was taken vp & a cloude receyued hym vp oute of theyr syght, and whyle they looked stedfastly vp to heuen as he went. Beholde two men stode by them in whyte clothynge, whiche also sayd, ye men of Galilee, why stande ye gasyng by into heuen. This same Iesus whiche is taken vp from you tū to heuen, shall come, euen as ye haue sene hym go into heuen.

¶ The Gospel on the Ascension daye, þ. xxij. Cha. of Marke.

After that Iesus appered vnto the eleven as they sat at meate, & cast in theyr tēth theyr unbelieve, and hardnes of hert, because they beleued not them, which had sene after his resurrection, and he sayde vnto them. Go ye into all the world & preache the Gospel to all creatures in he thas beleneth, and is baptysed, shall be saved, and he þe beleneth not, shall be dampned. And these sygnes shall folowe the that shall beleue in my name, they shall caste out deuylles, and shall speake with newe tonges, and shall wyl serpentes, and yf they drynke any deadly thyng, it shall not hurte them, they shall lay theyr handes on the sycke, & they shall recouer. So then when our lord Iesus had spake vnto them, he was receyued into heuen, and is set do tūne on þe ryght hand of God, & they wente loth, & preached euery where. And our Lord wrought with them, and confirmed theyr preaching with thynges folowynge.

¶ The Psalle on the Sunday after the Ascension daye þ. xxiij. Psalle of Peter and the. iij. Chappter. B.

Most dere beloued bʒethʒen be ye discrete, and watche in prayers, but aboue all thynges, haue feruent loue amōg you, for loue couereth þe multitude of synnes. Be ye harborous one to another, and that wout grudgynge, as euery man hath

The Epistles and Gospels.

Receive the gift, minister; some one to another as good minister, of the manyfold grace of god. If any man speke, let hym talke as though he spake the wordes of god, if any man minister, let hym do it as of the habilitie which god ministereth vnto hym. God in al thynges may be glorified thorow Iesus Christ.
The Gospell on the Monday after the Ascension daye. Chapter of Iohn. D.

Iesus sayde vnto his disciples, when the comforter is come, whome I wyl sende vnto you from the Father, whiche is the spirit of verite, whiche proceedeth of the Father, he shall testifie of me, and ye shall heare witness also, because ye haue bene with me from the begynnyng. These thynges haue I said vnto you because ye shoulde not be hurt in your faith. They shal excommunicate you, yet the tyme shal come that who soeuer kylleth you, wyl thinke he doth god true seruyce. And suche thynges wyl they do vnto you, because they haue not knowen the Father, neither yet me. But these thynges haue I tolde you, that when the tyme shal come, ye might remembre the. I tolde you so.

The Epistle on Whytson Monday the ii. Chapter of the actes of the Apostles. A.

When the fyftyth day was come, which is Whytson Soday, the Apostles with one accord were gathered to gyther in one place. And sodenly there came a sounde from heuen, as it had ben the comyng of a myghty wynde, and it fylled all the house where they sate. And there appered vnto the clouen tongues, as they had bene fyre, and it sate vppon eche of them, and they were all fylled with the holys ghost, and began to speake with other tonges, euen as the spirit gaue them utteraunce. There were dwellinge at Jerusalem Jewes, deuoute men, whiche were of all nations vnder heuē. When this was noysed aboute, the multitude came to gyther, and were astonyed, because that euerye man herde them speke in his owne tongue. They wondered all and meruayled sayeng amonge them, selfes, loke are not all these whiche speake of Galyle, and howe heare

hears the entery man his owne tonge, wherein we were borne
 Parthians, Sydes, a Clamites, and the inhabyters of Mes-
 sopotamia of Jewry, Capadocia, Pontus, and of Asia, Phrygia
 Pamphilia, and of Egypte, and of the partes of Libia, whiche
 is beside Syrent, and fradgers of Rome, Jewes and Grece
 likes, Arabes, and Scythians, we haue herde them speake with
 our owne tonges the grete wordes of God.

The Gospell on Wodson Sunday the xii. chapt. of Iohn.
 Thus sayd vnto his disciples, if any man loue me, & wyl
 kepe my saynges, my father also wyl dwel wth him, & we wyl
 come vnto hym, & wyl dwel wth him. He that heere me not, recey-
 ueth not my saynges, & the wordes which ye heere are no mans but
 of the father which sente me. Whis haue I spoken vnto you, beyng
 yet sent wth you, but the comforter which is the holy ghost, whom
 my father wyl geue in my name, shall teache you all thynges, &
 bypntie all thynges to your remembraunce, what soeuer I ha-
 ue told you. Heere I leaue wth you my peace, I geue vnto you
 not as the world geueth, geue I vnto you, so that your heartes
 be greued, neyther feare ye, ye haue herde how I sayd vnto you
 I go & come agayn vnto you, if ye loued me ye wold brekely re-
 toyce, because I sayd, I go vnto the father, for the father is grea-
 ter then I. And now haue I shewed you before it come, & wher it
 is come to passe ye myghte beleue. Hereafter wyl I not talke
 many wordes vnto you, for the chyfe ruler of the world cometh
 & hath naught in me, but the world may knowe that I loue the
 father, and as the father gaue me commandement, such so do I.

The people on the Wodson in the Wodson weke the x. cha.
 of the Actes of the Apostles. f.

Peter opened his mouthe and sayde, Iesus commanded vs
 to preache vnto the people and to testifie, that it is he that is
 ordeyned of god a iudge of quyet & dead, to him geuerth al & p-
 pheres witness, & thorow his name shall receyue remissio of syn-
 nes all that beleue in him, whyle Peter yet spake these wordes the
 holy ghost fell on all the which herde his preachynge. And they
 of the

The Bylles and Gospels

of p̄ election, whiche beleued were astonished as many as came
with Peter because that on the gentylis also was shed out the
gyfte of the holy ghoſt, for they herde them ſpeake with tonges
and magnify god. Then answered Peter can any man forbid
water that theſe ſhoulde not be baptiſed, whiche haue receyued
the holy ghoſt as wel as we. And he commanded the to be baptiſed
in the name of Jeſus Chriſte.

The Goſpel on the Monday in the Woytſon weeke the .liij.

Chapter of John. 1.

I Chriſt layde vnto a ruler alnoge p̄ Charlyſe God ſoloted
the worlde, that he gaue his onely ſonne for the entente,
that none ſhoulde beleue in him ſhoulde perſhe, but ſhoulde haue euer
laſting lyfe, for god ſent not his ſonne into the worlde to cōdē
the worlde, but that the worlde throughe hym myght be ſaued.
he that beleueth on hym ſhall not be condemned, but he that
beleueth not is condemned al ready, becauſe he beleued not in
the onely ſonne of God. And this is the condemnation
on. That lyght is come in to the worlde and the men haue loued
darkeneſs more the lyght becauſe they dedes were euyl for euery
man that doth euyl hateth the lyght, neyther commeth to lyght
leaſt his dedes ſhoulde be reſproued but he p̄ doth the trueth com
meth to the lyght, that his dedes myght be knowne, howe
they are brought in god.

The Bylle on the Tetwyſday in the Woytſon weeke the .liij.

Chapter of the Actes of the Apoſtles. 8.

When the Apoſtles whiche were at Jeruſalem herd ſaye p̄
Samarita had receyued the wordes of god, they ſente vnto
the Peter & John whiche when they were come prayed for the,
that they might receyue the holy ghoſt, for as yet he was come
on none of them, but they were baptiſed onely in the name of
Chriſte Jeſu. Then layde they theyr handes on them and they
receyued the holy ghoſt.

The Goſpel on the twyſday in the Woytſon weeke the .xv.

Chapter of John. 3.

Jeſus

Jesus sayde vnto his discyples. Verely verely I saye vnto you whosoever entreteth not in by þe doore into þe shepe folde
 * * but clymmyeth by some other waye he is a thefe, & a robber. He that goeth in by the doore, is the shepheerde of þe shepe.
 To this man the doore openeth the doore, & the shepe here his voyce & he calleth his owne shepe by name, & he ledeth the out & when he hath sent forth his owne shepe he goeth before the & the shepe folowe hym for they knowe his voyce. A straüger they wyll not folowe but wyll lye fra hym for they knowe not þe voyce of straügers. This maner of sayeng spake Iesus vnto the, & they vnderstode not what thynges they toere which he spake vnto them. Then sayd Iesus vnto the agayne. Verely I say vnto you, that I am the doore of þe shepe. All euen as many as came before me are theues & robbers, but þe shepe dyd not here them. I am the doore by me yf any man entre in, he shalbe safe, & shal go in & out, and fynd pasture. The thefe cometh not but for to steale, kyll, and destroye I am come that they myghte haue lyfe, and haue it the more habundantly.

The Byble on the wednysdaye in the wynter son weke. The. ij.

Chappter of the Actes Apostles. C

Peter keppe forth with the eleuen, and lyfte by his voyce & sayde vnto them ye men of Jewry & all ye þe inhabyte Jerusalem, be this knowe vnto you and to your eares heate my wordes. These are not draken as ye wene for it is yet þe thyrde houre of þe day but this is þe which was spoke by the prophet Iohel. It shall be in þe lasse dayes (sayth god) of my spyrite I wyll powre out vpon all flesch, & your sonnes, & your daughters shal prophesye, & your yongemen shal be wyses, & your olde men shal dreame dreames, & on my seruantes, & on my hād wyddes I wyll powre out of my spyrite in those dayes, & they shal prophesye, & I wyll shewe wōders in heuē aboue & tokēs in þe earth byneth bloude & fyre & the vapoure of smoke. The sonne shalbe turned into darkness, & the moone into bloude, before þe great & notable daye of the Lorde shall come, and the tyme shall come,

D. j.

that

that whoso euer shall talke of the Lorde shalbe called.

The Gospell on the Wednesday in Whitson weeke. The vij.

Chapter of Iohn.

Iesus sayd vnto his disciples & to þe people of the Jewes
No man can come vnto me, excepte my Father whiche
hath sente me draw hym. I wyl lye in by at þe laste day
It is wryten in the prophetes. And they shal all be taught of
god eury and wyl haue herdes lethed of the father cometh
vnto me, not that any man hath sene the father, saue he which
is of god the same hath sene the father. Verely verely I
saye vnto you he that belongeth on me hath everlastyng lyfe I
am the breade of lyfe, your fathers dyed for me. Whan a man
egeth, and is dede. This is the breade which cometh fro he-
uen, that he which eateth of it, shal not dye. I am þe lyving
bready which came downe fro heuen. If any man eat of this
bready he shal lyue for ever. And the breade that I wyl gyue
is my flesch, whiche I wyl gyue for the lyfe of the worlde.

The ppylle on Trinity Sondaye. The iij. Chapter of the
Revelation of saynt Iohn.

Ioked by & saw a doore open in heven, & the syke voyce
whiche I herde, as were a trompett to talke vnto me,
whiche sayde, come by hyther, and I wyl shewe the thynges,
whiche must be fulfilled here after. & immediately I was in the
spyrte, & beholde, a seate was put in heven and one sat on the
seate and he that sat was to loke upon lyke vnto Jasper stone
and a Sardyne stone, and there was a rayne bowe aboute the
seate, to loke upon lyke vnto an Emralde, and about the seate
were xxij. seates, and I sawe on the seates, xliij. elders de-
clynge clothed in whyte rayme, and had on theyr hedes Crowns
of golde, and out of the seate proceded lightenynges, and
thunderynges and voyces, and there were viij. lapes of fyre burn-
yng before the seate, whiche are the seven spyrites of god
and before the seate there was a See of glasse fyne vnto Cry-
stall, and in the myddes of the see, and round about the seate
were

were. the beastes full of eyes before and beholde and the first
beaste was like a lion. the seconde beaste was lyke a Calfe. the
thirde beaste had a face as a man. and the fourth beaste was
lyke a flyenge Eagle. & the iii. beastes had each one of them. xi.
wings. about hym. and they were full of eyes. wishing they
had no rest daye nyghte nyght. sayinge. Holy holy holy. lord
god almyghty whiche was. is. is to come. And when these
beastes gaue glory. honour and thanks to hym that sat on
the seate. whyle lyueth evermore. the xiiii. elders fell downe be-
fore hym that sat on the throne and worshipped hym. & lyueth
euer. & call they crownes before the throne sayinge. thou arte wor-
thy. Lord to receyue glory. honoure. & power. for thou hast cre-
ated all thynges & for thy wylles sake they are & were created.

The Gospel on Trynite sonday. The iiij. Chap. of Iohn.

There was a man of the pharyses named Nicodemus.
a ruler among the Jewes. He came to Iesus by nyght
and sayde vnto hym. Mayster we knowe that thou arte a teacher
whiche arte come from god. for no man could do such myracles
as thou doest. except god were with hym. Iesus answered and
sayde vnto hym. Verely verely I saye vnto the. excepte thou be
borne a newe. he can not se the kyngdome of God. Nicode-
mus sayd vnto hym. How can a man be borne whē he is olde.
Can he entre into his mothers wombe & be borne agayne. Je-
sus answered. Verely verely I say vnto the. except that a man
be borne of water. & of the spyrte. he can not entre into the kyng-
dome of god. That which is borne of the fleshe is fleshe. & that
which is borne of the spirite is spinite. Marvaile not. I sayd
to the. thou muste be borne a newe. The wynde bloweth where he
lysteth. and thou hearest his sounde. but thou canst not tell
whē he cometh. and whether he goeth. So is every man that
is borne of the spyrte. Nicodemus answered & sayd vnto him.
How can these thynges be. Iesus answered and sayd vnto him.
Arte thou a mayster in Israel. and knowest not these thynges.
Verely verely I saye vnto the. we speake that we knowe. & so-

The Byble and Gospels.

lystis: & we haue sene, and ye receiue not our witness, yf I haue tolde you earthly thynges, & ye haue not beleued, howe shuld ye beleue yf I shall tell you heuely thynges. And no man hath ascended vp into heuen, but he yf came downe from heuen yf is to save yf sonne of man, which is in heue. And as Moyses lysted by yf serpent in wyldernes, euen so muste yf sonne of man be lysted vp yf no man which beleueth in hyf perylsh but haue eternal lyfe.

The Byble on Corpus Christi daye the fyrst Byble to yf Corinthyans, and the. xi. Chapter. C

Brethren that whiche I gaue vnto you I receiued of the Lorde: for the Lord Iesus Christ the same nyght in the which he was betrayed toke breade and thanked, and brake, & sayde: take ye & eate ye this is my body which is broken for you. This do ye in the remembraunce of me: after the same maner he toke the cuppe when Supper was done sayenge. This cup is the newe Testament in my bloude: this do as ofte as ye drynke it, in yf remembraunce of me: for as often as yeshall eate this bread and drynke of thys cup, yeshall shewe the Lordes death, tyl he come. Wherefore who soeuer shall eate of thys breade, or drynke of the cup vnworthely, shalbe gyltye of the body and bloude of the Lorde. Let a man therfore examyne hym selfe, and so let hyf rate of the breade and drynke of the cuppe / for he that eateth & drynketh vnworthely eateth and drynketh hys owne dampnation. Because he maketh no difference of the Lordes body.

The Gospel on Corpus Christi day. The. vi. cha. of Iohn. f

Iesus sayd vnto his disciples & to the company of the Jewes, my fleshe is meate in dede, & my bloud is drynke in dede: He yf eateth my flesch, & drynketh my bloud dwelleth in me. And I in him as yf lyuing father hath sent me eue so I yue I by my father, & he yf eateth me shall lyue by me. This is the breade which came from heue, not as your fathers haue eate Manna, and are deade: He that eateth of thys breade shall lyue euer.

The Byble on the fyrste Sondag after Trinite Sondag. The. iiii. Chapter of the fyrst Byble of Iohn. B

More beloued by then God is loue, in this aperted the
 lone of god to vs warde because that god sent his onely be
 gotten son into the world, that we myght lye thoro' hym,
 here in is loue not that we loued God, but that god loued vs.
 And sente his sonne to make agreement for our synnes. Where
 beloued of god so loued vs, we oughte also to loue one another,
 no man hath sene god at any tyme. If we loue one another god
 dwelleth in vs and his loue is perfecte in vs. Here by knowe we
 that we dwell in hym, and he in vs, because he had giuen vs of
 his spyrte. And we haue sene and do testyfy that f father sente
 his sonne, which is the sauour of the world, whosoener con
 fesseth that Iesus is the sonne of God, in hym dwelleth god, &
 he in god. And we haue knowen and belened the loue that god
 hath to vs. God is loue, and that dwelleth in loue, dwelleth
 in God & god in hym, here in is f loue perfecte in vs / f we shuld
 haue trauell in the daye of iudgemēt / for as he is, euen so are we
 in this world. There is no feare in loue, but perfecte loue casteth
 out all feare, for feare hath paynefulnes he f feareth is not per
 fte in loue. We loue hym for he loueth vs fyrst. If a man sayd
 I loue god, & yett hateth his brother, he is a lyer. How can he f
 loueth not his brother, whom he hath se, lone god who he hath
 not sene. And this commaundement haue we of hym that he
 which loueth god shuld loue his brother also

The Gospell on the first Sondaye after Trynite Sondaye.

The xviij. Chapter of Luke.

This put forth a parable vnto his disciples saying, there
 was a certayne ryche mā, which was clothed in purple &
 lyne raynes, & fared delyciouly every day. And ther was a cer
 tayne begger named Lazarus which lay at his gate full of sores
 desyringe to be refreshed wth the crāmes which fell fro the ryche
 mānes boorde. Neuertheles the dogges came & lyched his sores
 And it fortunēd f the begger dyed, and was caried by f angels
 in Abrahā's bolome. The ryche man also dyed & was buryed &
 beynge hel in tormētes, he lyft by his eyes & sawe Abrahā a far

The Byble and Gospels.

of and Lazarus in his house & there and said father Abrahams have mercy on me & I knowe I shall saye he may open the ppye of his synger in water and coole my tongue: for I am tormented in this flame: but Abraham sayde vnto hym (sonne) remember that thou in thy lyfe tyme receyvedst thy pleasure & comforte: I Lazarus pynne. & now therefore is he comforted and thou art pynnyshed beyond all this betwene you and us there is a great space betwene us: so that they which wylde go from heale to you can not say they maye come fro theas to vs. Then he sayd I praye the therefore farther sende hym to my fathers house: for I have fyue brethren: so to warne them lest they also come to this place of torment. Abraham sayde vnto hym, thou hast Moses & the prophetes: let the heare the. & he sayd, naye: & he sayd, but yf one came vnto them from the deade, they woulde repete. He sayd vnto hym, yf they here not Moses & the prophetes, nether wyl they beleue, though one rose fro death agayne.

The Byble on the seconde Sonday after Trynite sondaye
The fyrst Byble of Iohannis and the thyrde Chapter.

Men maye not my brethren though the worlde hate you: we knowe that we are translated fro death vnto lyfe because we loue the. He that loueth not his brother abideth in death: whosoener hateth his brother / is a man sleer and ye knowe there is no man sleer: hath eternal lyfe anydyng in. Hereby perceyue we the loue of god in that he gaue his lyfe for us. And therefore oughte we also to giue our lyues for our brethren. Whosoener hath this brotheres good & seeth his brother haue nede & shutteth hye by compassion from him, how dwelleth the loue of god in hym. Whosoever letteth us not loue in worde, nether in tonge but in dede and in verite.

The Gospell on the seconde Sonday after Trynite sondaye
The xiii. Chapter of Luke.

Iesus put to the a spymyltude to his disciples sayenge, I certayne ma ordeyned a great supper & had many & sente his seruante at supper tyme to saye to them that were by dyner come

some, for an hundred shekels, and they all at once began
to make excuse for themselves, saying unto him, I have bought a house,
and I must needs go and see it. I have bought a field, and I must
go and see it. I have bought a wife, and I must go and see her.
And another said, I have bought a house, and I must go and see it.
And the third said, I have bought a field, and I must go and see it.
And the fourth said, I have bought a wife, and I must go and see her.
And the fifth said, I have bought a house, and I must go and see it.
And the sixth said, I have bought a field, and I must go and see it.
And the seventh said, I have bought a wife, and I must go and see her.
And the eighth said, I have bought a house, and I must go and see it.
And the ninth said, I have bought a field, and I must go and see it.
And the tenth said, I have bought a wife, and I must go and see her.
And the eleventh said, I have bought a house, and I must go and see it.
And the twelfth said, I have bought a field, and I must go and see it.
And the thirteenth said, I have bought a wife, and I must go and see her.
And the fourteenth said, I have bought a house, and I must go and see it.
And the fifteenth said, I have bought a field, and I must go and see it.
And the sixteenth said, I have bought a wife, and I must go and see her.
And the seventeenth said, I have bought a house, and I must go and see it.
And the eighteenth said, I have bought a field, and I must go and see it.
And the nineteenth said, I have bought a wife, and I must go and see her.
And the twentieth said, I have bought a house, and I must go and see it.
And the twenty-first said, I have bought a field, and I must go and see it.
And the twenty-second said, I have bought a wife, and I must go and see her.
And the twenty-third said, I have bought a house, and I must go and see it.
And the twenty-fourth said, I have bought a field, and I must go and see it.
And the twenty-fifth said, I have bought a wife, and I must go and see her.
And the twenty-sixth said, I have bought a house, and I must go and see it.
And the twenty-seventh said, I have bought a field, and I must go and see it.
And the twenty-eighth said, I have bought a wife, and I must go and see her.
And the twenty-ninth said, I have bought a house, and I must go and see it.
And the thirtieth said, I have bought a field, and I must go and see it.
And the thirty-first said, I have bought a wife, and I must go and see her.
And the thirty-second said, I have bought a house, and I must go and see it.
And the thirty-third said, I have bought a field, and I must go and see it.
And the thirty-fourth said, I have bought a wife, and I must go and see her.
And the thirty-fifth said, I have bought a house, and I must go and see it.
And the thirty-sixth said, I have bought a field, and I must go and see it.
And the thirty-seventh said, I have bought a wife, and I must go and see her.
And the thirty-eighth said, I have bought a house, and I must go and see it.
And the thirty-ninth said, I have bought a field, and I must go and see it.
And the fortieth said, I have bought a wife, and I must go and see her.
And the forty-first said, I have bought a house, and I must go and see it.
And the forty-second said, I have bought a field, and I must go and see it.
And the forty-third said, I have bought a wife, and I must go and see her.
And the forty-fourth said, I have bought a house, and I must go and see it.
And the forty-fifth said, I have bought a field, and I must go and see it.
And the forty-sixth said, I have bought a wife, and I must go and see her.
And the forty-seventh said, I have bought a house, and I must go and see it.
And the forty-eighth said, I have bought a field, and I must go and see it.
And the forty-ninth said, I have bought a wife, and I must go and see her.
And the fiftieth said, I have bought a house, and I must go and see it.
And the fifty-first said, I have bought a field, and I must go and see it.
And the fifty-second said, I have bought a wife, and I must go and see her.
And the fifty-third said, I have bought a house, and I must go and see it.
And the fifty-fourth said, I have bought a field, and I must go and see it.
And the fifty-fifth said, I have bought a wife, and I must go and see her.
And the fifty-sixth said, I have bought a house, and I must go and see it.
And the fifty-seventh said, I have bought a field, and I must go and see it.
And the fifty-eighth said, I have bought a wife, and I must go and see her.
And the fifty-ninth said, I have bought a house, and I must go and see it.
And the sixtieth said, I have bought a field, and I must go and see it.
And the sixty-first said, I have bought a wife, and I must go and see her.
And the sixty-second said, I have bought a house, and I must go and see it.
And the sixty-third said, I have bought a field, and I must go and see it.
And the sixty-fourth said, I have bought a wife, and I must go and see her.
And the sixty-fifth said, I have bought a house, and I must go and see it.
And the sixty-sixth said, I have bought a field, and I must go and see it.
And the sixty-seventh said, I have bought a wife, and I must go and see her.
And the sixty-eighth said, I have bought a house, and I must go and see it.
And the sixty-ninth said, I have bought a field, and I must go and see it.
And the seventieth said, I have bought a wife, and I must go and see her.
And the seventy-first said, I have bought a house, and I must go and see it.
And the seventy-second said, I have bought a field, and I must go and see it.
And the seventy-third said, I have bought a wife, and I must go and see her.
And the seventy-fourth said, I have bought a house, and I must go and see it.
And the seventy-fifth said, I have bought a field, and I must go and see it.
And the seventy-sixth said, I have bought a wife, and I must go and see her.
And the seventy-seventh said, I have bought a house, and I must go and see it.
And the seventy-eighth said, I have bought a field, and I must go and see it.
And the seventy-ninth said, I have bought a wife, and I must go and see her.
And the eightieth said, I have bought a house, and I must go and see it.
And the eighty-first said, I have bought a field, and I must go and see it.
And the eighty-second said, I have bought a wife, and I must go and see her.
And the eighty-third said, I have bought a house, and I must go and see it.
And the eighty-fourth said, I have bought a field, and I must go and see it.
And the eighty-fifth said, I have bought a wife, and I must go and see her.
And the eighty-sixth said, I have bought a house, and I must go and see it.
And the eighty-seventh said, I have bought a field, and I must go and see it.
And the eighty-eighth said, I have bought a wife, and I must go and see her.
And the eighty-ninth said, I have bought a house, and I must go and see it.
And the ninetieth said, I have bought a field, and I must go and see it.
And the ninety-first said, I have bought a wife, and I must go and see her.
And the ninety-second said, I have bought a house, and I must go and see it.
And the ninety-third said, I have bought a field, and I must go and see it.
And the ninety-fourth said, I have bought a wife, and I must go and see her.
And the ninety-fifth said, I have bought a house, and I must go and see it.
And the ninety-sixth said, I have bought a field, and I must go and see it.
And the ninety-seventh said, I have bought a wife, and I must go and see her.
And the ninety-eighth said, I have bought a house, and I must go and see it.
And the ninety-ninth said, I have bought a field, and I must go and see it.
And the hundredth said, I have bought a wife, and I must go and see her.

The Epistle on the thirde Sonday after Trinite Sonday
The firste epistle of Peter, and the ii. Chaptyre.

Of god þe may exalte you, when þe tyme is come, and all
your care to hym, for he careth for you. Be sober & watch for
your adversary þe deuyll as a roynge. & on walketh about se-
eking whom he may deuoure. Whō resist stand fast in the fayth
remembering that ye do but fulfill the same afflictions, whiche
are appointed to your brethren that are in the worlde. þe god of
grace whych called you vnto his eternal glorie by Christ Iesus
shall his owne selfe after ye haue suffered a litle affliction make
you perfecte, shall serle strengthe, and stablyshe you, to hym be
glorie & dominion for euer. & whyle þe worlde endureth. Amen.

The gospel on þe thirde sonday after Trinite Sonday. The
ii. chapter of Luke. i.

He publycise the sinners reioyced vnto Iesus to heare
hym, and the pharisees and scribes murmured sayeng.
He receiued to his company sinners, & eateth with them. Then
but he for they considered them sayeng. What man of you
hauynge

The Psalms and Gospels

haunge an hondrethe shepe, yf he lost one of them, dothe not leaue nyntye & nyne in the wyldernes, and go after that whiche is losse vntyl he fynde him. And whē he hath fonde him he putteth him on hys shulders with ioy, and as sone as he cometh home, he calleth to gyther hys louers and neygbours sayeng vnto them reioyle with me, for I haue founde my shepe whiche was losse. I say vnto you, y lech wyle ioy shall be in heauen more then ouer nyntye & nine iust persons, which nedde no repētauce. Etyher what woman haunge .x. grotes, if she lose one, dothe not lyght a candel and swepe the house, and seke diligently tyl she fynde it And when she hath founde it, she calleth her louers & her neyghbours sayeng, Reioyle with me, for I haue founde the grote whiche I had losse, lyke wyle I saye vnto you, ioye is made in y presēce of y angles of god ouer one sinner y repēteth.

¶ The Psalle on the. iiii. Sunday after Trinite Sunday The. viii. chapter to the Romainys. D

Bethren I suppose y the afflictions of this lyfe are not worthy of y glozy to come whiche shal be shewed vpo vs. Also y seruēt desyre of y creatures abydeyth lokyng whē the songes of god shal appere, because y creatures are subdued to baynte agaynst theyr wyll but for his wyll whiche subdued the in hope, for y hely creatures shalbe delyuered fro y bōdage of coruption, into y glorious libertie of y sōnes of god / for we knowe y euery creature groweth to vs also & trauaileth in payne euen vnto this tyme, not they onely, but euen we also whiche haue y spūlle fruytes of the spūrite moune in our selues & wapte for y adopyon, and loke for the delyueraunce of our bodyes.

¶ The Gospel on y. iiii. Sunday after Trinite Sunday The. vi. chapter of Luke. E.

Iesus sayde vnto his disciples be ye mercifull as your father is mercifull. Iudge not and ye shal not be iudged. To dempne not, & ye shal not be cōdemned. For gyue aye shal be for gyuen. Gyue, & it shalbe gyue vnto you good measure presssed downe shaken to gyther & rūnyng over shal men gyue vnto

to your holmes. For with what measure ye mete to the same shall me mete to you agayne. And he put forth a similitude vnto them. Can the blinde lede the blinde, do they not bothe then fall into dytche. The discypple is not about his Mayster, euery man shalbe perfecte, yf he be as hys mayster is. Why seyst thou a mote in thy brothers eye, & cōsiderest not þe beame þe is in thyne owne eye/ eyther howe canst þe say to thy brother, brother/ let me pull out þe mote þe is in thyne eye/ when thou perceuest not the beame þe is in thyne owne eye/ ypoocrite cast out þe beame out of thyne owne eye fyrst, and then shalt þe se perfectly to pull out the mote out of thy brothers eye.

The pylle on the. v. Sondag after Trinite Sondag. The fyrst pylle of Peter, and the. iij. Chappter. A

Brethren be ye all of one minde, one suffre w another, lone as brethren/ be petyfull, be courteous, not redyngge euyl for euyl, neyther rebuke for rebuke. but contrarywys, blyss, remembryng þe ye are therunto called, euen that ye shuld be hepyes of blesyngge yf any man longe after lyfe, and loueth to se good dayes, let hym retyayne hys tonge from euyl & his lippes that they speke not gyle. Let hym escheue euyl & do good, let hym seke peace & ensue it, for the eyes of our Lorde are ouer þe rightuous & his eares are opened vnto theyr prayers, but the feare of oure Lorde beholdeth them þe do euyl. More ouer who is he þe wyl harme you, yf ye folowe þe which is good. Not wstanding happye are ye, yf ye suffre for ryght wysnesse sake, ye and feare not thoughe they seme terribble vnto you/ neyther be troubled/ but sanctifye our lorde god in your hertys.

The Gospell on the. v. Sondag after Trinite Sondag. The v. Chappter of Luke. A

When the people pressed vnto Iesus, to heare the worde of god, he stode by þe Lake of Genesareth & sawe two shypes standyng by the lakes syde, but the fysshermen were gone out of the, & were waschyngge theyr nettes & he entered into one of the shyppes which pertayned to Symon & prayed him þe

wolde thruste out of a lyrell from the lande, & he late downe & taught the people out of the shyp when he had left speakynge, he layde vnto Symon & launche out into the depe, and let stype poure nettes to make a draught. Symon answered and sayde to hym, mayster we haue laboured all nyght & haue taken nothyng, neuer the latter at the word. I wyl forsake the net, and when they had so done, they enclosed a greate multitude of ffishes and theyr net brake, but they made fygges to theyr felowes, which were in the other shyppe & they shuld come & helpe them & they came, & fylled bothe the shyppes that they sonke a gayne. When Symon Peter sawe that he fell downe at Iesus knees sayenge. Lorde go from me for I am a synfull ma for he was vtterly astonyed, and al that were with hym, at a draught of ffishes whiche they toke, & so was also James and Iohs the sones of zebede, which were partenars w Symon, Iesus sayd vnto. Symon feare not fro hensforth & shalt carrie me, & they broughte the to lande, and forsoke all and folowed hym.

The Pyttle on the. vij. Sondaye after Trynitye Sondaye, & vij. Chappter to the Romayns. A

Brethren remembre ye not & all we whiche are baptysed in the name of Iesus Christ are baptysed to dye w him, we are buryed w hym by baptyme, for to dye, & lyke wyse as Christ was rayled bp from death by the gloze of & father euen so we also shulde walke in a new lyfe for yf we be graste in death lyke vnto hym, euen so must we be in the resurreccyon. This we must remembre & our olde man is crucifyed w hym also, that the body of synne myght vterly be destroyed & helthforth we shuld not be seruantes of synne, for he & is dead, is iustified fro synne. Wherfore yf we be dead w Christ, we beleue & we shall lyue with hym remembryng & Christ ones rayled fro death dieth no more, death hath no more power ouer hym, for as touchynge & he dyed, he dyed concernynge synne, ones. And as touchynge & he lyueth, he lyueth vnto God. A lyke wyse I magge ye also, & ye are dead concerning synne, but are a lyue vnto god thowow Ies^{us} Christ our lord

The

The Gospel on the vij. sondaye after Trinite Sondaye. The
viij. chapiter of Mathew.

Iesus sayd vnto hys dysciples herely I saye vnto you ex-
cept your ryght wysenes, ererde þ ryght wysenes of þ scri-
bes, & pharyses, ye can not entre into þ kyngdome of heuen; ye
haue herde it was sayde vnto the of olde tyme. Thou shalt not
kyl, for whosoever killeth shall be in daunger of iudgemente,
but I saye vnto you, who soeuer is angry w his brother shall
be in daunger of iudgement. Who soeuer sayth vnto hys bro-
ther Racha, shall be in daunger of coucell. But whosoever sayth
thou foole, shalbe in daunger of hell fyre. Therfore when thou
offerest thy gyfte at the Altar, & there remembrest þ thy brother
hath oughte agaynst the, leue there thyne offerynge before the
Altar, and go thy way fyrst and be reconcyled to thy brother,
and then come and offre thy gyfte.

The Psyle on the vij. sondaye after Trinite sondaye. The
vi. Chappter to the Romaines.

Bethzen I wyl speke grosely because of the Infyrmyte
of your fleshe, as ye haue gyuen your membez seruaun-
tes to vncleennes & iniquyte from iniquite vnto iniquite, eue so
nowe gyue your mēbez seruauntes vnto ryght wysenes, þ ye
maye be sanctified, for when ye were þ seruauntes of synne, ye
were not vnder ryght wysenes. What fruyte had ye thā in two
thynges, wherof ye are now ashamed, for the ende of two thin-
ges is death. But now are ye deliuered from synne, and made
þ seruauntes of God, & haue your fruyte þ ye shuld be sanctified
& the euerlastyng lye, for þ rewarde of synne is death but eter-
nal lye is the gyfte of God thoww Iesus Christe our Lorde.

The Gospel on the vij. Sondaye after Trinite Sondaye.
The. viij. Chapiter of Marke.

When there was very gret company with Iesus and they
had nothyng to ate Iesus called his dysciples to hym/
and sayde vnto the. I haue compassion on this people by cause
they haue bene nowe with me thre daies, and haue not iig to

The Byssles and Gospels.

cate, and yf I shulde sende them away fastynge to theyr owne houses, they shulde faint by þ way, for diuers of the came from Syria: And his disciples answered him, where shulde a mā haue bread here in þ wyldernes to satisfie these. And he asked them how many Loaves haue ye: They sayde, seuen, And he commaunded the people to syt down on the ground, and he toke þ, seuen loaves, gaue thanks, brake, & gaue it vnto his disciples to set before them, and they dyd set the before the people and they had a fewe smale fysshes and he blessed them & comaunded them also to be set before them, & they dyd cate and were suffyled, & they toke vp of þ broken meate þ was left, bis baskettes full, & they dyd cate, were in nōbre about foure thousand & he sent the away.

The Byssle on the. viij. sonday after Trinite sonday the. viij. chapiter to the Romayns, C.

Brethren we are now detters, not to the fleshe, to lyue after þ fleshe, for yf ye lyue after þ fleshe ye muste dye, but if ye mortify þ dedes of þ bodye through helpe of þ spīte, ye shall lyue, for as many as are led by þ spīte of god, they are the sonnes of God; for ye haue not receyued the spīte of bondage to fere any more, but ye haue receyued þ spīte of addicō wherby we crye. Abba father. The same spīte certifyed oure spīte þ we are the sonnes of god. If we be sonnes, we are also the heyres, the heyres I meane of God, and heyres annexed and togyther with Christ.

The gospel on the. viij. sonday after Trinite sonday. The viij. Chapiter of Mathewe. C

Iesus sayd vnto his disciples. Beware of false prophetes whiche come to you in shepes clothynge, but inwardely they are rauenynge wolues, ye shall knowe them by theyr fruytes. Do me gather grapes of thornes, or sygges of briers euen so euery good tree byngeth forth good fruyte, but a corrupte tree byngeth forth euyl fruyt, a good tree can not bynge forth bad fruyt, nor yet a bad tree can bynge forth good fruyt euery tree that byngeth not forth good fruite, shall be hewen downe

and

and cast into the fyre, wherfore by theyr seruices ye shall knowe them. Not all they that saye vnto me. Mayster, mayster, shall enter in to þe kyngdome of heuen, but he þe doth my fathers wyll whiche is in heauen he shall entre into þe kyngdome of heue.

The Byssle on the .ix. Soday after Trinite soday, the fyfthe Byssle to the Corynthians & the .x. Chapiter. B.

Brethren we may not lust after euil thynges, as they lusted. Neither be ye worshippers of Idolles as were some of them accordyng as it is wryten. The people sat downe to eate and drinke & rose by agayne to play. Neyther let vs committe fornicacion as some of them committed fornicacion, and were destroyed in one day. .xxij. thousand. Neither let vs tepte Christe as some of them tempted, & were destroyed of serpentes. Neyther murmur ye as some of the murmured & were destroyed of the destroyer. Althese thynges happened vnto them for ensamples and were wryten to put vs in remembraunce, whome þe endes of þe worlde are come vpon, wherfore let him þe thinketh he standeth, take hede lest he fal. There hath none other teptaciõ taken pou, but suche as foloweth þe nature of man but god is faythful, which shall not suffre to be tepted aboue þour strenght but shall in þe myddes of þe tẽtation make a waye to escape oute.

The Gospel on the .ix. sonday after Trinite sonday the .xviij. Chapiter of Luke. A.

Iesus put forth a similitude vnto his discyples sayeng. There was a certayne ryche mā whiche hade a bayly that was accused vnto him, that he had wasted his goodes, and he called hym, and sayde vnto him. How is it that I here this of the Gyue accomptes of thy baylyshyppe, for thou mayst be no longer bayly, The bayly sayde within him selfe. what shall I do, for my mayster wyll take awaye from me the baylyshyp. I can not dygge, and to beg, I am a shamed I wot what I wyll do, þe when I am put out of the baylyshyp, they may receyue me in to theyr houses. Then called he at his maysters dette, & sayde vnto þe tyll howe muche owest thou vnto my mayster

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and he sayde an hundredth sonnes of oyle, and he sayde to him, take the byl, and sit downe quickly a wyle. Then said he to a nother, what owest thou? & he sayde an hundredth quarters of wheate: he sayde vnto him, take thy byl & wyte foure scoze, & the lord commiauded the vniust baply / be cause he had done wysely, for þ childzen of this world are in theyr kynde wyseer then þ childzen of lyght. And I saye vnto you, make your frendes of þ wycked Hammon, þ when ye shal departe, they may receyue you into euerlasting habytacions.

¶ The Psyle on the .x. Sonday after Trinite sonday the spylt Psyle to the Corynthyans the .xij. Chapter .A.

Bethzen ye know that ye were gentyles, and went your wayes vnto dome Idoles, euē as you were led, wherefore I declare vnto you, þ no man spekyng in þ spirite of god, despyeth Iesus. Also no man can say that Iesus is the lord, but by the holy ghost. There are dyuersities of gyftes herely, yet but one spirite, & there are dyfferences of admyndstracyons, & yet but one Lord. And there are dyuers maners of operacyons, & yet but one God, whiche worketh al thynges that are wrought in all creatures. The gyftes of the spirite are gyuen to euery man to profete þ cōgregaciō. To one is gyue thō to the spirite, the vtteraunce of wysdome, to another is gyuen the vtteraunce of knowledge, by þ same spirite to a nother is gyue faythe, by the same spyrte, to another the gyftes of healyng, by þ same spirite, to another power to do myracles, to another prophesye, to another iudgement of spicites, to another the interpretacyon of tonges. And these all worketh euē þ selfe same spirite, deuydyng to euery man seueral gyftes, euē as he wyl.

¶ The Gospel on the .x. Sonday after Trinite Sonday the .xij. chapter of Luke. f.

When Iesus came nye vnto Ierusalem, he behelde þ cyttye, & wepte on it sayenge, yf thou haddest knowē those thynges which belonge vnto thy peace euē at this tyme, but now are they hyd from thyne eyes, for þ dayes shal come vpon þ that

the enemyes shall caste a banke aboute the, & compass the rounde
and kepe the in on every syde, & make the even wth þ grounde
wth thy chyldeyn which are in the, & they shall not leaue in the
one stone vpon another because thou knewest not the tyme of
my visitation / & he went into þ temple & began to cast out the
that solde therein, and them that bought, sayēg vnto the, It is
written my house is þ house of prayer, but ye haue made it a den
of theues & he taught dayly in the temple.

¶ The Psalle on the. xj. Sonday after Trinite Sonday, the
fyrste Psalle to the Cozyntnyans the. xv. Chapter. A.

Berthel as pertaynyng to the Gospel which I preached
vnto you / which ye haue also accepted, & in þ which ye co-
* * * * * tinue / by whiche also ye are saued. I do you so wyte after
what maner I preached vnto you yf ye kepe it, excepte ye haue
belued in vanite, for fyrst of al I deliuered vnto you þ which
I receyued how þ Christ dyed for our synnes, agreyng to that
scriptures, and þ he was buryed / þ he arose agayn the thyrde
day / accordyng to the scriptures / & þ he was sene of Cypphas,
syan of the. xij. After that he was sene of mo thā syue hōdrety
hertre at ones of whiche many remayne vnto this daye, and
many are fallē a slepe / after þ appered he to James, then all þ
Apostles / & laste of all he was sene of me as of one that was
borne out of due tyme for I am þ least of all þ Apostles, which
am not woorthye to be called an Appostle, be cause I persecuted
the congregation of god, but by þ grace of god / I am þ I am /
& his grace whith is in me was not in vayne.

¶ The Gospel on þ. xj. Sonday after Trinite Sonday. The.
xviii. chapter of Luke. A.

Iesus put forth this similitude, vnto certayne which tru-
sted in them selues þ they were perfecte & despyled other.
Two men wente vp into the Temple to praye / the one a Pha-
ryse, and the other a Dnlycan. The pharise stode and prayed
thus wth hym selfe. God I thake the that I am not as other
men are, extorcioners vnjust, adulterers / or as this Dnlycan.

The Epistles and Gospels,

ysaen. I lasse thoyse in the weke. I gyue the tith of all that I possesse. And the Publycan stode a farre of, & wold not lyfte vp his eyes to heuen/ but smote hys brest & sayenge. God be merciful to me sinner. I tell you this mā departed home to his house iustified moze then the other/ for euery man that exalteth hym selfe shalbe brought lowe & he y^e hūbled him selfe shalbe exalted

The Epistle on the. xij. sondaye after Trinite Sondaye, The ij. Epistle to the Corynthyans the. iij. Chaptyer. A

Brethren such trust haue we thow to Chyist to god ward not y^e we are sufficient of our selues to thynke any thyng as it were of our selues/ but our ablenes cometh of god, which hath made vs able to mynister the newe testament/ not of y^e letter but of the spirite, for the letter killeth, but the spirite gyueth lyfe/ y^e the ministracyon of deeth thow the letters fygured in stoness was glorioys, so y^e the chyldzen of Israell coulde not be holde the face of Moyses for y^e glozy of his countenaunce which glozye neuertheles is done awaye, why shall not the ministracyon of the spyrte be moche moze glorioys, for y^e ministringe of condempnacyon be glorioys, moche moze dothe the ministracyon of ryghtwelsnes excede in glozye.

The Gospell on the. xij. sondaye after Trinite sondaye. The vij. Chaptyer of Marke. D

Iesus departed from the costes of Tyre, & came by Sydd into the see of Galyle thow the myddes of the Costes of tenne Cytys, & they brought vnto hym one that was deafe & domme, & prayed him to laye his hande vpon hym, & he toke hym asyde from the people & put his fyngers in his eares, and dyd spyt & touched his tonge, & loked vp to heuen and syghed & sayde vnto him, Ephara, y^e is to saye be opened, & strayt way his eares were opened/ & the stryng of his tonge was loosed, & he spake playne, & he comaunded them y^e they shulde tell no mā but y^e moze he forbade the in so miche y^e moze a great deale the publyshed, sayeng. He hath done al thinges wel/ & hath made both the deafe to hear, and the domme to speke.

The

**¶ The Byttle on the. xiii. sondaye after Trynyte sondaye. The
thyrde chapyter to the Galathyans. C**

Bethzen to Abraham & his seide were þ promysse made
he sayth not in þ seides as in many, but in thy seide as is
in our which is Christ. This I say þ the lawe which began af-
terwardes beyonde. iiii. hondreth &. cxx. yeres doth not disaful
þ testamēt that was cōfyrmed afore of god vnto Christe warde
to make þ promysse of none effecte / for yf þ inheritaunce come of
the lawe / it cometh not of promysse but god gaue it to Abra-
ham by promysse / wherfore then serueth þ lawe / þ lawe was ad-
ded because of trasgression (tyl þ seide came to which þ promysse
was made) & it was ordened by Angels in þ hande of a media-
tor. A mediator is not a mediator of one / but god is one / is the
lawe then agaynst the promysse of god / God fordyd howbeit yf
there had ben a lawe gyuen, which coude haue gyuen lyfe / then
no doute ryghtwysenes shulde haue come by the lawe / but the
scripture cōcludeth all thynges vnder synne that þ promys by
the sayth of Iesus Christ shulde be gyuen vnto thē that beleue.

**¶ The Gospell on the. xiii. sondaye after Trinite sondaye. The
x. Chapyter of Luke. D**

Iesus sayde vnto his disciples, happy are þ eyes / which se
þ ye se. For I tell you þ many pphetes & kynges haue de-
sired to se those thynges which ye se, & haue not sene thē & to hear
those thynges which you heare & haue not herde thē & beholde a
certayne lawer stode by / & tēpted hi sayeng. What after what shal
I do to inheryte eternal lyfe. He sayd vnto hym what is wyrt-
te in þ lawe / how redest þ and he answered & he sayd. Loue thy
lord god wth al thy hert and wth al thy soule, & with al thy strength
& wth al thy mynde, & thy neyghbour as thy selfe. And he sayde
vnto hi, þ hast answered ryght this do and þ shalt lyue, he wyl-
lyng to iustifye him selfe sayd vnto Ies^{us}, who is then my neygh-
bour. Iesus answered & sayd. A certayne man descended fro Je-
rusale into Jerico, & fell into þ handes of theues which robued
hym of his raymēt, & wounded him & departed leuyng hi halfe

The Byssles and Gospels.

dead and by chaunce there came a certayne prestre þ same way, & whē h: sawe him he passed by, & like wyle a Leuite, whē he was come nye to þ place went & loked on hym, and passed by. Then a certayne Samarytane as he ioyned came nye vnto hym, & when he sawe hym had cōpassyon on him, & went to him & bounde by his woundes, & powred in oyle and wyne, & put hym on his owne beaste, & brought hym to a comon in, & made prouisiō for hym, & on þ moztowe when he departed, he toke out .ii. pengs and gaue them to the hoste, & sayde vnto him take cure of hym & what soeuer þ spendest moze, when I come agayn, I wyl re- cōpēce þ. Whiche now of these thre, thynkest þ, was neyghbour vnto hym þ fell into theues handes. And he sayde he þ sheweth mercy on hym. Then sayd Iesus vnto him go & do þ lyke wyle.

The Byble on the .xliij. Sunday after Trynite Sondag, þ b. Chapiter to the Galathians, C

Bethē walke in þ spyzite & fulfyll not þ lustes of þ fleshe
For þ fleshe lusteth contrary to the spyzite & the spirite cō-
* * trary to þ fleshe. These are cōtrary one to þ other, so þ ye
can not do þ which ye wolde, but & yf ye be led of þ spirite then
are ye not vnder the lawe. The dedes of the fleshe are manifest
which are these, aduoutre / fornyracyon / vncleennes / wanton-
nes ydolatry / wytche craft / hatred / variāce, zeie wrath / strife
sedycyon / sectes / enuyenge / murther / dronkēnes / glotony / and
such lyke / of the whiche I tell you befoze / as I haue tolde you
in tyme past, þ they which cōmit such thynges shal not inherite
the kyngdome of god. But the fruyte of the spyzite / is loue, ioy
peace / longe sufferynge / gentylnes, goodnes, faythfulnes / me-
kenes, temperancy. Agaynst such there is no lawe. They þ are
Christes, haue crucified the fleshe w the appetytes and lustes.
The Gospell on the .xliij. Sondag after Trinite Sondag. The

xbj. Chappyter of Luke. A

AS Iesus went to Ierusalem he passed thozow Sama-
ria & Galyle, & as he entred into a certayne towne oꝝ ca-
stell, there met hym ten men þ were lepers which stode a far of
and

and put forth theyr voyces & sayd, Jesu maister haue mercy on vs. When he sawe them, he sayde vnto them, go & shewe yowre selues to the prestes & it chaunced as they went they were clen- sed, & one of them, when he sawe þ he was clensted, turned backe agayne & with a loud voyce praysted god, & fel done on his face at hys fete and gaue hym thankes, & the same was a Samari- tane. And Iesus answered & sayd, are there not ten clensted but w here are those. ix. There are not founde that returned agayn to gyue god prayse saue onely thys straunger, & he sayde vnto hym, aryse and go thy waye thy fayth hath made the hole.

CThe pyste on the. xv. sondaye after Trinite Sondaye. The
b. Chappter to the Galathians. D

Brethren yf we lyue in þ spyrte, let vs walke in þ spyrte
let vs not be bayneglorious prouokynge one another, &
enuyenge one another. Brethre yf any man be fallen by chaunce
into any faute, ye which are spirituall helpe to amende hym / in
spyrte of mekenes, consyderynge thy selfe, lest thou also be tẽp-
ted, beare ye one anothers burthen, & so fulfyl þ lawe of Christ
yf any mā seme to hym selfe þ he is so mewhat / when in dede he
is nothyng, þ same deceyueth hym selfe in his ymagynacyō / let
euery man proue his owne worke, and then shall he haue reioy-
cynge in his owne selfe, and not in another, for euery man shall
beare hys owne burthen, let hym þ is taught in þ worde myn-
ster vnto hym þ teacheth hym in all good thynges, be not de-
ceyued god is not mocked / for whatsoeuer mā soweth / þ þal he
repe. he þ soweth in his flesch / þal of þ flesch repe cor: ruptyō, &
he þ soweth in spyrte / þal of þ spyrte repe lyfe euerlastyng. Let
vs not be wery of wel doyng / for whē þ tyme is come we shall
pe about w: ryng. While we haue therfore tyme let vs do good
vnto al mē & specially vnto thē which ar of þ houshold of faith.

CThe gospel on the. xv. sonday after Trinite Sondaye. The
vj. Chappter of Mathewe. C

Iesus sayd vnto hys disciples þ no mā can serue two ma-
sters for eyther he shall hate the one and loue the other /

The Psalms and Gospels.

or els he shall lene to the one, and despyle the other. ye can not serue god and mammon. Therfore I saye vnto you, benot care full for your lyfe/what ye shall eate, nor what ye shall drynke/ nor yet for your body, what ye shall put on, is not the lyfe moze woorth then meate, & the body moze of value then rayment: be holde þ fowles of þ ayre for they so we not, neyther repe nor yet cary into the barnes & yet your heuenly father fedeth them, are ye not muche better then they: whiche of you thoughe he toke thought therfore/ coulde put one cubit vnto his stature: & why care ye then for rayment: Consydre the lylles of the felde, howe they growe. They labour not neyther spynne/ & yet for all that I say vnto you, þ euen Salomon in all his royaltie was not arayed lyke vnto one of these. Wherfore yf God so clothed the grasse/ which is to daye in þ felde, & to morowe shall be cast into the furnesse, shall he not much moze do þ same vnto you, O ye of lytell fayth: Therfore take no thought sayeng. What shall we eate or what shall we drynke, or wherw shall we be clothed, after all these thynges seke the gentyls, for your heuēly father knoweth þ ye haue nede of al these thynges, but rather seke ye fyrst the kyngdome of heuen and the ryghte wysenes therof, and all these thynges shall be mynistred vnto you.

The Gospel on the .xvi. sondaye after Trinite sonday. The thyrde Chapyter to Ephesians. B

Synt Paule wrote vnto þ Ephesians sayeng. I desyre you þ ye saynte not because of my tribulacyons for youre sakes which is your prayse for this cause I bowe my knees vnto the father of our lord Iesus Christ, whiche is father ouer all þ is called father in heuen & erth, þ he wolde graunt you accordyng to þ ryches of hys glozy, þ ye maye be strenghted w myght by his spyryte in þ inner man/ þ Christ maye dwel in your hertes by fayth, þ he beyng rote & grounded in loue, myght be able to cōprehend w all sayntes, what is þ bredeth, & length, depth/ & heygth, & to knowe what is the loue of Christ/ which loue passeth knowledge þ ye myght be fulfylled w al maner of fulnes/ which

which cometh of god, vnto hym þ is able to do exceedynge habundantly aboue all þ we axe oz thynke accordyng to þ power that worketh in vs, be prayse in the congregacions, by Iesus Christ, thowout all generacions from tyme to tyme. Amen.

The gospel on the .xviij. sondaye after Trinite sondaye. The vij. Chapiter of Luke. B

Iesus went into a cytpe called Naim, & many of his disciples went w him & much people, when he came nye vnto the gate of þ cytpe, beholde there was a dead man caryed oute, which was the onely sonne of his mother & she was a wydow and much people was with her, & when Iesus sawe her he had compassyon on her & sayd vnto her wepe not and he went and touched the coffyn, & they þ bare him stode styl, & he sayd vnto the man I say vnto the aryse & the dead sat bp and began to speke, and he deliuered him to his mother & there came a feare on the all, and they glorifyed God sayenge, a great Prophet is risen amonge vs and God hath visited his people.

The Psittle on the .xviij. sondaye after Trynitye sonday. The iiii. Chapyter to the Ephesiens. A

Bethren I which am in bondes for þ lordes sake exhorte you þ ye walke worthy of the vocacion wherwith ye are called in al humblenes of mynde, & mekenes, & longe sufferynge forbearynge one another, thowt loue, & that ye be diligent to kepe the bnyte of þ sppyte in the bonde of peace, beyng one body & one spyrte, euē as ye are called in one hope of your callige. Let there be but one lord, one sayth, one baptyme, one god and father of all, whiche is aboue all, thowtwe all. And in you all, which is blessed in the wordes of wordes. Amen.

The Gospell on the .xviij. sondaye after Trinite sonday. The xiiij. Chapyter of Luke. A

When Iesus wente into the house of one of the chiefe pharises to eate breade on the Saboth daye, and they watched hym and beholde there was a man before hym which had the dropsey, and Iesus answered & spake vnto þ lawers & phar

The pyttles and Gospels

¶ Jesus answered & spake vnto þe lawers / & Pharyses sayeng
it is lawfull to heale on þe Saboth day & they helde their peace,
& he toke him & healed him & let him go, & answered the sayeng.
Whiche of you shall haue an Eye or an oxe fallen in to a pyt / &
wyl not straye way pull hi out on þe Saboth day / & they coul-
de not answer him agayne to þe. He put forth a similitude to þe
gestes when he marked howe they pleased to þe best roumes /
& sayde vnto the, whē þe arte bydden to a weddinge of any mā
syt not do wne in þe best roume, lest a moze honourable mā the
thou be bydden of him / & he þe had both him & the / come & saye
to þe: giue this mā roume & thou the begyn with shame to take
þe lowest roume / but rather whē þe art oddē, go & syt in þe lowest
roume that when he þe had þe cometh / he maye say vnto þe: frēde
syt by hyer. Then shalte þe haue worshyp / in þe presence of them
þe sit at meate with the, for who soeuer exalteth hi selfe / shalbe
broughte lowe / & he þe humbleth him selfe shall be exalted.

¶ The Pyttle on þe .xviij. Sunday after Trinite sonday the .i.
Pyttle to the Corynthyans, and the .xviij. Chapyter. A.

Brethren I thanke my god alwayes on your behalfe for
the grace of god whiche is gyuen you by Jesus Chyrist /
that in al thinges ye are made ryche by him, in al lernynge & in
al knowlege euē as þe testimony of Jesus Chyrist was cōfyrmed
in you / so þe ye are behynde in no gyft, & waite for þe apertyng of
our lord Jesus Chyrist whiche shall strenghten you vnto þe ende þe
ye may be blamelesse in the day of our lord Jesus Chyrist.

¶ The Gospel on the .xviij. sonday after Trinite sonday þe .xii.
Chapyter of Mathew. D.

The Pharises wēte vnto Jesus / & one of the which was a
doctoure of the lawe / asked hym a questyon / temptyng hi
and sayeng Mayster whiche is the great comaundemente in þe
lawe Jesus said vnto him þe shalte loue thy lord god w al thine
harte with al thy soule & w al thy mynde / this is þe fyrst and the
greatest comaundement & there is an other lyke vnto this. Thou
shalte loue thy neyghboure as thy selfe. In these two comaunde-
mentes

mentes hange all þe lawe and prophetes. Whyle the Pharysees were gathered togyther Iesus asked the sayeng. What thyke ye of Christ. Whose sonne is he, they sayd vnto hym þe sonne of Dauid. He sayd vnto them. Howe then doth Dauid in spirite call hy lord sayeng, The lord sayd to my lord / syt on my right hāde tyl I make thyne enemyes thy fote stoles / yf Dauid called hi lord / how is he then hys sonne / & none of the coulde answer hym agayne one worde. Neyther durste any man frome that daye forth aske hym any mo questyons.

CThe Psalme on the xix. soday after Trinite soday þ. iiii. cha. to the Ephesiāns. E.

Bethen be ye renued in þe spirite of youre myndes & put on þe new man which after þe ymage of god is shaped in right wysenes, & true holynes. Wherefore put away lyenge and speake euery mā truth vnto his neyghbour, for as moch as we are inēders one of another be angry, but sine not, let not þe son go downe vpon your wyath, gyue no place vnto þe backbiter let hy þe steale stele no moze, but let hi rather labour w his handes some good thyng þe he may haue to gyue vnto hi that nederth.

CThe Gospel on the xix. soday after Trinite soday the. xix. Chapter. of Mathewe. A.

IEsus entred in þe toun & passed ouer & came into hys owne cite, & beholde they broughte vnto hym a man sycke of þe palsey, lyeng in his bed, & whē Iesus sawe they sayth, he sayd to the sicke of þe palsey, sonne be of good chere, thy synnes are forgyuē the, & beholde certayne of þe scribeys sayd in the selfe he blasphemeth, & whē Iesus sawe th. y. thoughtes he sayd wherfore thynke ye euyll in your hertes / whether is easyer to say thy synnes are forgyuen the, or to say arise & walke / That ye may knowe, that þe sone of man hath power to forgyue synes in earth, then sayd he vnto the sycke of the palsey arysle, take vp thy bed & go home to thy house. And he arose & departed to his house, and when the people sawe it they meruayled & glorified god, whiche had gyuē sache power to men.

The

The Byssles and Gospels.

The Byssle on þ. xx. sonday after Trinite sonday. The. v. cha.
to the Ephesians. D.

Brethren take hede that ye walke circumspectly, not as foles
but as wyse, redeminge the tyme, for the dayes are enyl,
wherefoze be ye not bntwyse, but vnderstande what the wyl of
the lord is, & be not dronke with wyne, wherin is exresse / but be
fulfyllled with þ spiritte, spekyng vnto your selues in Psalmes
& Hymnes, & spirituall songes, syngyng & makynge melody
to þ lord in your hertes, giuinge thankes alwayes, for al thinges
in the name of our Lord Iesus Chyist to god þ father, sub
mytting your selues one to a nother in the feare of god.

The Gospel on þ. xx. sonday after Trinite sonday. The. xxiij.
chapiter. of Mathew. A.

Iesus sayed vnto his disciples. The kyngdome of heuē is
lyke vnto a certayne kinge, which maryed his sonne and
sent forth his seruautes to call them þ were byd to þ weddyng.
& they wolde not come. Agayn he sent forth other seruantes,
sayeng, tell them whiche are bidden, beholde I haue prepared
my dyner, myne oxen and my fatlinges are kyled, & al thinges
are redy, come vnto the Maryage. They made lyght of it and
wente their waies: one to his ferme place, another aboute his
marchaundysse, the remenaunt toke his seruantes & intreated
them vngoodly & slewe them, when þ kyng herde that: he was
wroth, & sent forth his warrers & destroyed these murderers /
and byent þy they: cytye / then sayd he to his seruantes / þ wed
dyng was prepared: but they which were bydden therto were
not worthy. So ye therfoze out into þ hygh wayes, & as many
as ye fynde byd them to mariage, the seruantes went out in
to þ hygh wayes / & gathered togyther as many as they coude
fynde bothe good and bad / & the weddyng was furnysshed w
gestes. The kyng came in to byspte his gesses & spyed there a
man which had on a weddinge garmēt, & sayd vnto him: frēde
how camest þ in hpyther / & hast not on a weddyng garmente, &
he was euē spechles, Then sayd þ kyng to his mynisters, take
and

and bynde hym hande & fote & cast him into bitter darknes, there shall be wepyng and gnashyng of teche, for many are called and fewe be chosen.

¶ The pyssle on the .xxi. Sondaye after Trinite sondaye. The vij. Chappter to the Ephesians. B

My bzyethren be stronge in the lord, & in the power of his myght, put on the armour of God, & ye maye stande stedfast agaynst the craftye assautes of & deuyl/ for we wpeste not agaynst flesch & bloud, but agaynst rule against power against worldly rulers of the darknes of this world, agaynst spiritual wickednes, for heuēly thinges. for this cause take vnto you & armour of god, & ye may be able to resyst in & euyl day & to sta de perfect in all thynges. Stāde therfore & your loynes gyrd e about w herpte haupnge on & breste plate of ryghtweseenes & shodde w shoues prepared by & gospell of peace, about all take to you the thyld of fayth, wherwith ye may quence al the fyze darteres of the wycked, and take the helmet of saluacyon, & the swerde of the spirite, whiche is the worde of god.

¶ The Gospell on the .xxi. Sonday after Trinite sonday The iiii. Chapter of Johan. G.

There was a certayn ruler, whose sonne was sycke at Capernaum, as he herde & Iesus was come out of Jewry in to Galile/ he wente vnto hym, & besought hym that he wolde descende, & heale his sonne, for he was euen redy to dye. Then sayde Iesus vnto hym, except ye se signes and woundes, ye beleue nat, the ruler sayd vnto hym: sye come awaye o: euer & my chylde dye. Iesus sayd vnto hym go thy way thy sonne lyueth, and & man beleueth the wordes & Iesus had spokē vnto hym, and wente his way & anone as he went on his waye, his seruantes met hym & tolde him, saynge. Thy sonne lyueth then enquyred he of thē & houre when he began to amende, and they sayd vnto hym: yester day & seuenth houre, & feuer lefre hym, and the father knew & it was that same houre, whē Iesus sayd vnto hym, thy sonne lyueth & he beleued and all his houshold.

.A.

¶ The

The Pyssles and Gospels.

The Pyssle on the .xxi. sonday after Trinite sondaye, the .i. Chap. to the Phylippians. A.

Brethren we truste in our lord Iesus Christe, that he whiche bega a good worke in you shall performe it vntyl the day of Iesus Christ as it becommeth me so to iudge of you all, because I haue you in my bert, & haue you also euery one copanyons of grace with me in my bondes as I defende, and stablyshe the Gospell. God beareth me recozde howe greatlye I longe after you all fro the very herte rote in Iesus Christe and this I pray that our loue may encrease more and more in knowledge, and in all fealpyng, that ye myght accepte thinges most excellent that ye myght be pure & suche as shuld hurte no mannes conseyence, vntyl the day of Christ fylled with fruytes of ryghtwysnes whiche, fruytes came by Iesus Christe vnto the glozy and laude of God.

The Gospeil on the .xxii. sondaye after Trinite sondaye the .xviii. Chap. of Mathew. C.

Iesus put forth a similitude vnto his disciples sayenge. The kyngdome of heauen is lykened vnto a certayn king which wold take accōptes of his seruaūtes & when he had begon th reken one was bzought vnto hym whiche oughte hym .x. thousand talentes, but when he had nought to paye the lord commaunded hym to be solde & his wyfe and his chylidzen and all that he had & payment to be made. The seruaunt fel downe and besought hym sayenge: Syr gyue me respyte, and I wyll paye the it enery whyt, then had the lord pyte on the seruaunt and loosed hym & forgaue hym the det. The same seruaunt wēt out & found one of his felowes which oughte hym an hōūdzeth pens, & layd handes on hym and toke hym by the throte saieng: Pay me that þowest, & his felowe fel downe & besoughte hym sayeng. Haue pacyence with me, & I wyl pay the all, & he wold nat, but went & cast hym into pryson tyll he wuld paye the det when his other felowes sawe what was done they were very sozry, and came and tolde to theyr lord all that had happened.

Then

Then his lord called hym, & sayd vnto hym O euyll seruaunte
 I forgaue the all the dette / because þu prayedst me / was it nat
 mete also, that þu shuldest haue had copassio on thy felowe euen
 as I had pity on þu? & his lord was wroth & deliuered him to
 þe Galers, tyl he shuld pay all þat was due vnto hym. So lyke
 wyse shall my heuelly father do vnto you, if ye wyl nat forgy
 ue with al your hartes, eche one to his bzother theyr trespasses
 ¶ The Epistle on the. xliij. sondaye after Trinite sondaye the
 iiij. Chap. to the Philippyngs. C.

Bethzen folowe ye me, & loke on the whiche walke euen,
 so as ye haue vs for an ensaple / for many walke (of who
 I haue tolde you often, & now tell you weping) that they
 are þe ennemyes of the crosse of Christ, whose ende is dampna
 cyō, whose god is theyr belye, & whose glorie is to theyr shame
 which are worldly mynded / but our conuersacion is in heuen, fro
 whence we loke, for the sauoure euen the lord Jesus Christe
 which shall chaunge into an other fashyon our vile bodies, þat
 they maye be fashioned lyke vnto his glorious body accordyng
 to the workynge wherby he is able to subdue all thinges vnto
 hym selfe, in Jesus Christ our lord.

¶ The Gospel on the. xliij. Sondaye after Trinite Sondaye

The. xliij. Chapter of Mathewe. B

The Pharyses wet & toke counsell, how they myght ran
 gle Christ Ies^{us} in his wordes, & sent vnto him their disci
 ples w^{ith} herodes seruautes sayeng. Whatster we knowe þat thou
 arte true, & that þu techeest the waye of god truly neyther careste
 for any man, for thou considerest not mēnes estate tell vs ther
 fore how thinkest þu? Is it laweful to gyue tribute vnto Cesar
 or not? Ies^{us} perceyued theyr wylynes, & sayde. Why tēpte ye me
 ye Hypocrites? Let me se þat tribute money, & they toke hi a peny
 & he sayd vnto the. whose is thys Image & supscriptio? They
 sayd vnto hi Cesars then sayde he vnto the. Gyue therfore to
 Cesar þat which is Cesars, & gyue vnto god þat which is goddes
 ¶ The Epistle on the. xliij. Sondaye after Trinite sondaye.

The Bybles and Gospels.

The .i. Chappter to the Collosyans. B

Berhzen: we cease not prayenge for you despyngge þe myght be fulfilled w the knowlege of his wyll in al wyssdomme & spiritual vnderstādyngge, & ye myght walke worthe of the lord in al thinges þe please, beyng fruytful in all good workes & increasyng in þe knowlege of god, strenghted with all myght, thow w his glorious power vnto al paryere, & long suffereng, with ioyfulness in Iesus Chyist our Lorde.

The Gospel on the .xxiii. Sondaye after Trynite sondaye

The .ii. Chappter of Mathewe. C

Myles Iesus spake vnto þe people, beholde there came a certayne ruler, & worshypped him sayeng, my doughter is euen now deceased but come & lay thy hāde on her, & she shal lyue, & Iesus arose & folowe him w hys discyples, & beholde a woman which was diseased w an yssue of bloude & twelue yerres came behynde hym, & touched þe heme of his vesture, & she sayd in her selfe, If I may touche but euen his vesture onely, I shal be safe. Iesus turned him about, & behelde her sayenge, doughter be of good cōfōrt, thy sayth hath made þe safe, and she was made hole euen the same houre.

The Byssle on the nexte Sondaye befoze Aduent sondaye,

Jeremias. xxxiii.

Berhze beholde þe dayes wyll come sayth þe lord þe I wyll sthere bp vnto Dauid a ryghtuouse brāuche, and he shall raygne a kynge, & shal be wyse, & shal do equyte & iustyce in the erth, & in his dayes Iuda shal be safe, & Israel shal dwel wout feare, & this is þe name þe they shal cal him the lord our ryghte uertues, wherfore þe dayes wyll come sayeth þe lord þe they shal say no moze, þe lord lyueth þe broughte þe chyldre of Israel oute of the lande of Egypt, but þe lord lyueth which delyuered and brought þe sede of the house of Israel out of the lande of the north, & from all landes whether I thrust them, and they shal dwell in theyre owne lande sayth the lord God almyghtye.

The Gospel on the next sondaye befoze Aduente Sondaye,

The

The. vi. Chaptyer of Iohn. A

When Iesus lyfted vp his eyes & sawe a gret cōpany come vnto him & sayd vnto philip. Wher shal we bye bread þ these myght eate. This he sayd to proue hym, for he him selfe knewe what he wold do. Philip answered hym, two hondreth peny worth of bread are not sufficient for the, þ every man haue a lyrell. Then sayd vnto hym one of his disciples Andriwe Simon Peters brother. There is a chylde here, which hath. v. barley loues & .ij. fysshes, but what is þ among so many. Iesus sayde, make the people to syt downe (there was muche hape in the place) & the men sat downe: in nōbre about fyue thousande Iesus toke þ breade & gaue thankes, & gaue to his disciples, & his disciples to them þ were set downe. & lykwylse of þ fysshes as much as they wolde/when thry had eaten ynough, he sayd vnto his dysciples, gather vp þ broke meate þ remayneth, þ no thyng be lost. They gathered it togyther, & fylled. xij. baskettes w the broke meate/of þ fyue barley loues, & two fysshes which broke meat remayned vnto them þ had eatē. Then those men, when they had sene þ myracle þ Iesus dyd/sayde. This is of a truch, the same Propheet, which shall come into the worlde.

C The Bytyle on the dedycacyon daye. The. xxi. Chaptyer of the Reuelacion of S. Iohn. A

Iohn sawe þ holy cyte new Ierusalē come downe frō god out of heuē prepared as a byrden/garnysshed for her husbāde, & I herde a great voyce frō þ trone/sayeng, behold the tabernacle of god is w mē & he wyll dwell w t. & they shal be his people/& god hym selfe shalbe w them, & be theyr god, and god shall wype alwaye all teares frō theyr eyes & there shalbe no moze death/neither sorowe/neither cryenge neyther shall there be any moze payne for þ olde thynges are gone & he þ sat vpon the seate sayde/ beholde I wyll make all thynges a newe

C The gospel on the dedycacyon day. The. xix. Cha. of Luke. A
Iesus entred in/ & went thowow Ierico/ & beholde there was a man named zacheus/ and he was a ruler amonge

The ppsles and Gospels

the publicans and yeebe also. & he made meanes to se Iesus / what he shulde be, and he coulde not for the pteace / because he was of a lowe stature. Wherfore he ran before, & ascended vp in to a wythe sygge tree, to se hym. for he wolde come y same waye & when Iesus came to the place he looked vp & sawe him & sayd vnto him, zache, hastily come downe, for to day I must abyde at thy house, & quicly he came downe, & receyued him ioy fully & when they sawe y they all gruteded sayenge, he is gone in to tary w a man y is a synner. zache stode forth & sayde vnto the lord. Beholde lord. y halfe of my goodes I gyue to the poore. & yf I haue done any man wroge I wyll restore him. iiii. fold. Iesus sayd vnto hi, this day is helth come vnto this house. for as much as this same house is become y chyld of Abrahā, for y son of mā is come to seke & to saue y whiche was lost.

¶ Here endeth y Psyles and gospels of the Sondays.
¶ Here begynneth the Psyles and Gospels of y Sapntes.
¶ The Psyle on Sapnt Andrews day. The. x. Chaptyer to the Romaynes. C

Brethren the belefe of the hert iustifyeth, & to knowledg with y mouth maketh a man save. for y scripture sayth who so euer beleueth on hym, shal not be ashamed. There is no dyfference betwene the Jewe and the Gentyle. for one is lord of all, which is ryche vnto all that call vnto hym, for who so euer shal call on y name of the lord shalbe save. How shal they call on him. on whom they beleued not. How shal they beleue on hym, of whō they haue not herd. How shal they hear wout a pzecher, and howe shal they pzeache except they be sente. As it is wyptten howe beutyful are the fete of them which bynge glad tydynges of peace, And bynge gladde tydynges of good thynges, but they haue not all obeyed y Gospell. for Elaias sayth / Lorde who shal beleue on our sayenges. So then sayth cometh by herynge / and hearynge cometh by y worde of God. But I aske haue they not herde. No doubte their sounde wete out into all landes, and their wordes in the endes of y worlde.

¶ The

**The Gospell on Saynt Andrewes day. The fourth Chap-
ter of Mathewe. C.**

As Iesus walked by the see of Galyle he saw two bre-
thren, Symon which was called Peter & Andrew his
brother casting a net into the see (for they were fyshers) and
he sayde vnto them, folowe me, & I wyll make you fyshers of
men. And they strayght waye left their nettes, & folowed him.
And he went forth from thence, & sawe other two brethren, Ja-
mes the sonne of zebede, & Iohn his brother in the wypp, in ze-
bede theyr father mendyng the nettes, & called them, & they
withouth taryenge left the nettes, & their father & folowed him.

The Bytyle on Saynt Nicolas daye. Eccle. xliij.

Behold an excellēt prest which in his dayes pleased god
and was founde ryghteous, and in tyme of wroth made
an atonement: lyke to him there is not founde þ̄ kept the lawe
of the most hiest. And he was in the couenaunt w̄ him, & in his
flesch he wrote þ̄ couenaūt, & in tyme of tēptacyō he was found
faythful. Therfore he made him a couenaūt w̄ an othe þ̄ naci-
ons shulde be blessed in his syght, and þ̄ he shuld be multiplyed
as þ̄ dust of þ̄ erth, he knew him in his blyssynges & gaue him
an inheritaunce & he kept hī thowow his mercy, þ̄ he found grace
in þ̄ eyes of god. An everlastyng couenaūt dyd he make him, &
gaue him þ̄ office of þ̄ hye prest, he made him happy i glory, in
fayth, & in softnes, he made hī holy, & chose him out of al flesch.

**The Gospell on Saynt Nicolas daye. The xxv. Chapter
of Mathewe. B.**

Iesus sayd vnto his disciples. A certain man redy to take
his tozney to a straunge countre, called his seruantes
to him, and deliuered to them his goodes, & vnto one he gaue
v. talentes, to another. ij. and to another one, to euery man af-
ter hys abylyte, & strayght way departed. Then he þ̄ had recey-
ued the. v. talētes went and bestowd them, and wā other. v.
lyke wyse he that receyued two, gayned other. ij. but he that re-
ceyued one, wente and dygged a pyt in the earthe and hyd his
maysters

The Bybles and Gospels.

maysters money. After a longe season, þ lord of those seruantes came & rekened with the. Then came he that had receyued v. talentes & brought other fyue sayenge. Mayster þ delyuereſt vnto me fyue talentes, lo I haue gayned with the. v. mo. Then his mayster said vnto hym, wel good seruaunt & faithful, thou hast ben faithfull in lytel, I wyll make þ ruler ouer moche. Enter into thy maysters ioye, also he that receyued two talentes came & sayde, mayster, thou delyuereſt vnto me. ij. talentes, lo I haue wonne. two other with them, & his Mayster sayd vnto hym well good seruaunt & faithful I wyll make the ruler ouer moche go into thy maysters ioye.

The Byble on the Concepcyon of our Lady. Ecc. xliij.

As a vyne, so brought I forth a sauour of swetenes and my floures are þ fruyt of glozy and ryches. I am þ mother of beutyfull loue & of feare, & of greatnes, and of holy hope. In me is all grace of lyfe & truth, & in me is al hope of lyfe and vertu. Come vnto me all that desyre me, & be filled with þ fruytes that spyng of me, for my spirit is sweter thā hony or hony combe. The remembraunce of me is for euer and euer. They that eate me shall hunger þ more, & they þ drynke me shall thirst the more he that harkeneth to me shall nat be ashamed, and he that worketh by my counsell, shall nat sinne and they that bring in to lyghte shall haue eternall lyfe.

The Gospel on the Concepcyon of oure Lady the fyrste chapyter of Mathew. I.

This is the boke of the generacyon of Iesus Christ the sonne of Dauid, the sonne also of Abraham, Abraham begate Isaac. Isaac begate Jacob. Jacob begate Judas, and his bytheren. Judas begat Phares, and Saram of Chamár. Phares begate Elrom. Elrom begate Aram. Aram begate Aminadab. Aminadab begate Raallon. Raallon begate Salmo. Salmon begat Boos of Rahab. Boos begat Obed of Ruth. Obed begate Jesse. Jesse begat Dauid þ kyng, Dauid the king begate Salomo of her þ was Urias wife. Salomo begat Ro-
boam.

boam begat Abin. Abin begat Afa. Afa begat Jo. Saphar. Saphar
 phat begat Jorā. Jorā begat Oyas. Oyas begat Joatham.
 Joathā begat Achas. Achas begat Ezechias. Ezechias begat
 Manasses. Manasses begat Amō. Amō begat Josias. Josias
 begat Jeconias & his brethren aboute p̄ tyme they were caried
 away to Babilō & after they were brought to Babilō Jecho-
 nias begate Salachiel. Salachiel begate zojababel. zojababel
 begate Abiud. Abiud begate Eliachi. Eliachim begate Azor.
 Azor begat Sador. Sador begat Achim. Achim begat Ele-
 ud. Eliud begat Eleasar. Eleasar begat Mathan. Mathan
 begat Jacob. Jacob begat Joseph the husbände of Mary.
 of whome was borne p̄ Jesus, whiche is called Christ.

¶ The Wyttle on saynt Thomas day p̄ Apostle. The. ij. chap-
 ter to the Ephesiāns. D.

Bethē now ye are no more straungers, & foreners but
 Cetezins with p̄ Sayntes, & of the honnsholde of god, &
 are bilte hyon p̄ foundation of the Apostles & Prophetes, Jesu
 Christ beyng p̄ hed corner stone in whō enery buyldynge cou-
 pled togyther, groweth vnto an holy tēple in the Lorde in whō
 ye are bilte togyther & made an habytaciō for god in p̄ spirite.

¶ The Gospel on. s. Thoms day p̄ Apostle. p̄. x. cha. of John. f.

Thoms one of p̄ twelue called Didim⁹ was not w̄ them
 whē Jes⁹ came. The other disciples said vnto hym we
 haue sene p̄ lorde. And he sayde vnto thē: excepte I se in his hā-
 des p̄ pynt of p̄ nayles, & put my figer in p̄ holes of p̄ nayles, &
 thrust my hād into his syde, I wil not beleue, & after. viij. day-
 es againe, p̄ disciples were win & Thoms was with thē. Jes⁹
 came whē the doores were shut / & stode in the myddes & sayde.
 Peace be w̄ you. Thē sayd he to Thoms, put in thy figner here
 & se my hādes, & put forth thy hāde & thrust it into my side, & be
 not w̄ out sayn but beleue. Thoms answered & sayd vnto him
 my lorde & my God. Jesus sayd vnto him. Thoms be cause p̄
 haste sene me, therfore haste p̄ beleued. Happy art thy p̄ haue
 not sene, and yet haue beleued.

The Ppistles and Gospels.

The Ppistle on the conuersion of S. Paule. The. ix. Chapter
of the Actes of the Apostles. A

Saul yet bzetlyng out treatynnges & slaughter agaynst
p̄ disciples of p̄ lord, went vnto p̄ hye prest, & desyrd of h̄
letters to Damascō, to p̄ synagoges p̄ yf he found any of this
way whether they were men or wīme, he might byyng thē bound
vnto Ierusalē. As he wēt on his iorneye it fortunēd p̄ he d̄re wīe
to Damascō, & sodaynly they thyned couid about him a lyght
frō heuen, & he fell to the earth & herde a voyce sayeng to hym.
Saul, Saul. Why persecutest p̄ me. And he sayd, what arte p̄
lord. The lord sayd, I am Iesus whō p̄ persecutest, it shal be
harde for p̄ to kycke agaynst p̄ pycke, he both t̄eblyng & asto-
nied sayd, lord what wilt p̄ haue me to do. And p̄ lord sayde
vnto him, arylē & go into p̄ cyte, and it shalbe tolde p̄ what p̄
shalt do. The men whiche cōpanyed w̄ him on his way, stode a-
mased, for they herde a voyce, but sawe no mā. Saul arose frō
p̄ earth, and when he had opened his eyes he sawe no mā. Then
led they h̄ by the hand, & brought h̄ into Damascō & he was
th̄r dayes wout sight, & neyther ate nor dranke. There was
a certayne discypyle at Damascō named Ananias: to him spake
the lord in a vision, Ananias, And he sayd beholde, I am here
lord. And p̄ lord sayd vnto him arylē & go into p̄ strete, which
is called strapte, & seke in the house of Judas, after one saule of
the cyte of Thars̄, for beholde he prayeth & hath sene in a vis-
sion a man named Ananias cōmyng in vnto hym, & puttynge
his hādes on him p̄ he myght receyue his sygh e. Ananias an-
swered lord I haue herd by many of this mā, how much hurt
he hath donē to the sayntes at Ierusalē, & in this place he hath
auctoryte of the hye prestes to bynde al p̄ cal on thy name. The
lord sayd vnto hym. Go thy wayes, for he is a chosen vessel vn-
to me to bery my name befoze the gētyls & synghes, & chyld̄ē
of Israel for I wyl shewe him how great thynges he must suf-
fer for me names sake. Ananias wēt his way, & entred into the
house, & put his hādes on hym, & sayd: brother Saul the lord
that

appeared vnto the in the way as he camest sente me vnto the
 he myghtest receyue thy syght, & be fylled wth the holy ghost. And
 immediatly there fell fro his eyes as it had bene scales, & he re-
 ceuyed his syght, & arose & was baptysed, & receuyed meat and
 was comforted. Then was Saul certayn dayes wth the disciples
 which were at Damascō, & strayt way he preached Christ in
 synagoges, how he was the sōne of god. Al he herde him were
 amased & said, is not this he he spoyled the which called on this
 name in Ierusalē? & came hyther for the entē he he shuld byng
 the hōus vnto the hye prestes. Saul encreased in strength, & co-
 founded the Jewes which dwelled at Damascōn assymynge
 that this was very Christ.

The gospel on the Cōuersiō of s. Paul. p. xix. cha. of Mat. D
 Peter sayd vnto Iesus. Beholde we haue forsaken all & ha-
 ue folowed the what shal we haue therfoze. Iesus sayd vn-
 to the, verely I saye vnto yon, ye which haue folowed me in
 the seconde generacyon (when the sonne of man shal sit in the
 seate of his maiesty) shal sit also vpon. xii. seate, & iudge the. xii.
 trybes of Iseuell, & whosoever forsaketh house or byethen or
 sisters, or father or mother, or chyldre or lyuelode, for my na-
 mes sake, the same shal receyue an hundredth folde, & shall inhe-
 ryte euerlastynge lyfe.

The Byble on Candelmas daye. Malachie. iij.

Beholde I sende my messenger which shal prepare the way
 before me, & todaynly shall the lord who ye like come vn-
 to his temple, & the messenger of the couenaunt who ye desyre
 Beholde he cometh sayeth the lord. Sabothe. Who shal
 endure in the daye of his cōmyng, or who shal stande to beholde
 him? for he is as tryenge fyre, & the herbe he fullers scoze wal, &
 he shal trye tryenge & purgynge syluer, & shall purifye the sōnes
 of Lewy, & shall fyne the, as golde & syluer & they shall byng
 offerynge vnto the lord of ryghteousnes, & the sacryfyce of Ju-
 da & of Ierusalē shalbe delcypous vnto the lord as in the old
 tymes, & in the yeres that were at the begynnyng.

The Pybles and Gospels.

The Gospel on Candelmas Day. The second. Cha. c. f. Luke. 2.

When the tyme of Purificacion (after þe lawe of Moyses) was come, they brought Iesus to Jerusalem, to present him to the lord, as it is wrytten in þe lawe of þe lord: every mā chyld þe spylt openeth the matyr, shalbe called holy to þe lord & to offe as it is sayde in the lawe of þe lord, a payze of turtle doves, or. ii. yonge Pygpons, and beholde there was a man in Jerusalem, whose name was Simeon and the same man was iuste and feared god and longed for the consolacion of Israel, and the holy ghost was in hym, and an answer was gyven hym of the holy ghost, that he shuld not se death, befoze he had sene the Lord Christe. And he came by inspiration into þe temple. And when þe father & the mother brought in þe chyld Iesus to do for him after the custome of the lawe. Then toke he him up in his armes & sayd lord lettest þe thy seruaunte departe in peate acordynge to thy promyse, for myue eyes haue sene þe saluour sent fro þe, which þe hast prepared befoze þe face of al þe people. A light to lyghte þe gertils & the glozy of thy people Israel.

The Pyble on S. Mathias the Apostle Day. the. i. chapyter of the Actes of the Apostle. C

Peter stode by in the myddes of þe disciples & sayd) þe nobye) of the names were about an hondzeth and twenty) ye me and bzeche, this scripture must nedes be fulfilled, which þe holy ghost thowowe the mouth of Dauid spake befoze of Judas which was guyde to them þe toke Iesus, for he was nobzed wþs & obtayned selowshyp in this ministracion, & he hath now possessed a plat of grounde wþ the rewarde of iniquite, and whi he was hanged, byaste & sonder in the middeg, & all his bowels gushyd out, & as it is knowen vnto all the inhabytters of Jerusalem. In so muche þe that felde is called in theyr mother toge. Acheldema, that is to say þe bloudy felde. It is wryte in þe boke of Psalmes his habytacyon be boyde, & no man be dwellynge therein, & his byllshoppe he let another take. Wherfoze of the me which haue com panyed wþs (all þe tyme þe the lord Iesus wet

In and out amonge vs, begynnynge at the baptysme of Iohⁿ
vnto the same daye þ he was taken bp frō vs must one be oꝝ
denied to be a witnes wth vs of his resurreccion. And they apoynted.
Ioseph called Barsabas (whose surname was Iudas) &
Mathias, & they prayed sayenge. Thou Loꝝde which knowest
the herres of all men, shewe whether thou hast chosen of these
two, þ the one maye take the roume of this ministracyon, & Ap-
postleshipp frō þ which Iudas by trāsgression fell, þ he myght
go to his owne place, & they gaue forth theyꝝ lottes and þ lot
fell on Mathias, and he was counted with þ eleuen Apostles.

¶ The Gospell on S. Mathias the Apostles day. The .x.

Chapter of Mathew. D

Then Ies^{us} answered & sayed I prayse þ. O father loꝝde of
heue & erth because þ hast hyd these thynges frō þ wyse &
pꝛudent, & haste opened the vnto babes, euen so father soꝝ to it
pleased þ all thynges are gyue vnto me of my father, & no man
knoweth þ sōne but þ father, nether knoweth any mā þ father
saue þ sōne & he to whō þ sōne wyl open him. Come vnto me al
ye þ labour & are lade, & I wyl ease you take my yoke on you &
lerne of me, soꝝ I am meke & lowely in hert, & ye shal fynde rest
vnto your soules / soꝝ my yoke is easie / & my burthen is lyght.

¶ The Byble on þ Annunciacyn of our Lady. Clape. viij.

Our loꝝde spake to Achas sayeng. Hee þ a signe of þ Loꝝde
Othy god, from a lowe byneth, oꝝ from an hye a boue. But
* * Achas answered. I wyl not see, nether wyl tempte þ loꝝd
wherfoze þ loꝝde sayd herke ye of þ house of Dauid. It is so
small a thyng soꝝ you to be greuous to men / but þ he shal also
be paynfull vnto god neuerthelater yer þ loꝝd. he wil gyue you
a signe. Behold a virgin shal be wth childe, & shal beare a sonne, &
shal cal his name Emanuel. He shal eat butter & hony þ he may
haue vnderstandynge to refuse the euyl & to chole the good.

¶ The Gospel on þ Annunciacyn of our lady. The .i. chap. of.

Luke. C.

HAD in the .viij. moneth the angell Gabriel was sent frō god
vnto

M. liij.

The pybles and Gospels

vnto a cytie of Galyle named nazareth to a byrgyn sponſed to
 a man whose name was Joseph of the house of Dauid, & the
 byrgyns name was Mary, and the angell went in vnto her &
 sayde: Hail full of grace, the lord is wth the, blessed art thou a-
 monge women. When she sawe hym she was abashed at hys
 sayeng, & cast in her mynde what maner of salutacioⁿ ſhuld be
 And ſ^e Angel sayd vnto her, feare not Mary, for ſ^e haſt founde
 grace wth god, lo ſ^e ſhalt cōceyue in thy wombe, & ſhalt beare
 a ſonne & ſhalt call his name Jeſus. He ſhall be great, & ſhalbe
 called the ſonne of the hyeſt, & the lord ſhall gyue vnto hym the
 ſeate of his father Dauid, & he ſhall raygne ouer the houſe of
 Jacob for euer, and of his kyngdome ſhal be none ende, Then
 ſayde Mary to the Angel/ how ſhal this be, ſeynge ſ^e I knowe
 not a man/ and the angell answered and ſayd vnto her/ the ho-
 ly ghoſt ſhal come vpon the & the power of the hyeſt ſhall ouer-
 ſhadow the. Therfore alſo that holy thing which ſhalbe bozne
 & ſhal be called the ſonne of god & marke thy coſyn Elyzabeth/
 ſhe hath alſo conceyued a ſonne in her old age/ & this is the. vi.
 moneth to her whiche was called barayne for wth God ſhall
 nothyng be vnpoffible. Mary ſayd. Beholde the hande may-
 den of the lord/ be it vnto me euen as thou haſt ſayde.

The pſtyle on S. Georges daye. The fyrſt Chaptyer of James. A

My brethren counte it excedyng ioy/ when ye fall into dy-
 uers temptacions for as much as ye know that the tryeng
 of your fayth byngeth patience haue her perfecte worke, that
 ye may be perfecte and ſound, that nothyng be lackyng vnto
 you/ yf any ſ^e is amōg you lacke wiſdome/ let him aſke of god
 (which gyueth to all men indyfferēty/ & caſteth no man in the
 teeth) & it ſhal be gyuen him/ but let him aſke in fayth & wauer-
 nat for he ſ^e doubteth is lyke the waues of the ſee/ toſſe of the
 wynde/ and caryed wth violence. Neyther let that man thyn-
 ke that he ſhall receyue any thyng of God. A waueryng mē

ded

In Englyshe.

To. xlvij.

bed man is unstable in al his wayes / let the brother of loue be
greiuous in that he is exalted and the rich in that he is made
lowe, for euen as the floure of the grasse, shal he vanyshe away
The Sonne ryseth with heare and the grasse haboundaunce.
Happy is the man that endureth in temptation for when he is
tryed, he shal receyue the Crowne of lyfe, whiche the Lorde
hath promysed to them that loue hym.

The gospel on S. Georges day. p. xv. cha. of
John. A.

Iesus sayde vnto discyples I am the true vyne & my fa-
ther is an housbāde man, every bꝛaunche ꝑ beareth fruite
in me, he wyl take away euery bꝛaunche ꝑ beareth fruite wyl
pouge & ꝑ it maye bynge moze fruite. Now are ye cleane by
ꝑ meanes of the wordes which I haue spoken vnto you byde
in me, & let me byde in you, as ꝑ bꝛaunche can not beare fruite
of it selfe, except it byde in ꝑ vyne. No moze can ye except ye as
byde in me, I am the vyne, & ye are the bꝛaunches, he ꝑ abideth
in me, & I in him the same byngeth forth much fruite / for w
out me, ca ye do nothing, yf a mā bide not in me, he is cast forth
as a bꝛaunche, & is withered & men gather it, & cast it in to ꝑ
fyre, & it burneth, yf ye abyde in me, & my wordes also byde in
you, aske what ye wyl, and it shalbe gyuen to you.

The Epistle on S. Marke the Euāgelystes dape. The. iiii. cha
ppter to the Ephesians. B

Bethzen vnto euery one of vs is gyuen grace accordyng
to the measure of the gyft of Christ. Wherefore he sayth
he is gone by an hꝑe, & hath led captiuite captiue, & hath gꝑue
gyftes vnto mē. That he ascēded / what meaneth it / but ꝑ he al
so dꝑscēdeth fyrst into ꝑ lowest parties of the erth. He ꝑ dꝑscē
ded is euen ꝑ same also that ascēded by euē aboue al thynges
to fulfyll al thynges, & the very same made some Apostles some
prophetes, some Euāgelyst, some shepherdes, some teachers
that

The Byssles and Gospels.

that þe sayntes myght haue all thynges necessary to worke & mynistre thal, to the edefyng of þe body of Christ, yll we euer ychone (in þe vnitte of sayth & knowlege of þe sone of god) grow vp vnto a perfitte mā, after þe mesure of age of þe fulnes of christ.

The Gospell of S. Marke the Euangelyste daye. The. xv. Chapter of Iohn. A

I Am the true vyne, &c. as it is wyrtten worde by worde in the Gospell of saynt George daye.

The Byssle on Phylipp & James daye. Sapience. b.

Then shall the ryghteous stande with greace constauce, & saynt them þe bered them & toke away þe they had laboured for. When the wycked shall se that, they shall be troubled with horrible fere, & shall wonder at the sodayne & vnloked for bytore, & shall say in them selues, repentynge & so to wyngne for angysse of herte. These be they whiche we somtyme mocked & telled on. We were out of our wyttes & thought they lyuynge madnes & they ende to be wout honur, but beholde how they are counted amonge the chyliden of God, and haue they enheyrtaunce amonge the Sayntes.

The gospell on S. Phylipp and James daye. The. xxiij.

Chapter of Iohn. A

Ies^{us} sayd to his disciples let not your hertes be troubled, beleue i god, & beleue ye i me. In my fathers house at many mansyons yf it were not so I wolde haue tolde you. I go to prepare a place for you, & yf I go to prepare a place for you I wyll come agayne, & receyue you eue vnto my selfe, þe where I am, there may ye be also, and whether I go ye knowe, & the way ye knowe. Thomas sayd vnto him. Lorde we knowe not whether thou goest. Also howe is it possible for vs to knowe þe waye Iesus sayd vnto him. I am þe waye, the veryte, & the lyfe. No man cometh vnto the father but by me, yf ye had knowen me, ye had knowen my father also. And now ye knowe him & ye haue sene hym. Phylipp sayd vnto him. Lorde shew vs the father & it sufficeth vs. Ies^{us} sayd vnto him haue I ben so long tyme

tyme wpon a yet hast þ not knowen me. Whilp he þ hath sene
me hath sene þ father, & ho w sayest þ then, he w bs þ father: be
leuest þ not þ I am in þ father, & the father in me. The wordes
þ I speake vnto you, I speke not of my selfe but þ father dwel-
lynge in me, is he þ doth þ wozkes beleue me þ I am þ father,
& the father in me, at þ least beleue me for þ very wozkes sake.
Merely hereby I saye vnto you whosoever beleueth on me, the
wozkes þ I do, þ same shal he do, & greater wozkes then these
shal he do because I go vnto my father, & whatsoeuer ye aske
in my name, that wyll I do.

CThe Bytyle on the Inuencyon of the Crosse. The. v. Chappy-
ter to the Galathyans. B

Brethren I haue trust towarde you in god: þ ye wyll be
none oother wofle mynded. He þ troubleth you shal beare
his iudgement, whosoever he be, byeth: þ I yet preache circu-
sion, why do I then yet suffre persecucion, for then had þ of-
fence which þ crosse gyneth ceased. I wolde to god they were
soudryed from you, which trouble you, as many as desyre with
ourwarde apurance to please carnally, they cōstrayne you to
be circumcysed, onely because they wolde not suffre persecucion
w the crosse of Christ: for they thē selues which are circumcised
kepe not the lawe, but desyre to haue you circumcised that they
myght reioyce in your fleshe. God forbyd that I shulde reioce,
but in the crosse of our lord Iesus Christ wherby the worlde
is crucifyed as touchynge me & I as cōcernynge the worlde.

CThe gospel on þ inuencyon of þ crosse. p. iiii. cha. of Iohn. I
There was a man of þ Pharyles named Nicodemus a ru-
ler amonge the Jewes. he came to Iesus by nyghte and
sayde vnto hym. Mayster we knowe that thou art a teacher,
which is come frō god, for no man could do suche miracles as
thou doest, excepte god were with hym. Iesus answered and
sayd vnto hym. Merely hereby I say vnto the, crept a man be
hoine a newe he can nat se the kyngdome of God. Nicodemus
sayd vnto hym, howe can a man be bozne when he is olde, can

The Pytties and Gospels.

he entre into his mothers body & be bozne agayne. **Jes^s** answered verely verely I say vnto y^e, except y^e a mā be bozne of water and of y^e spirite he can not entre into y^e kyngdom of god. That which is bozne of y^e fleshe, is fleshe, and y^e which is bozne of y^e spirite, is spirite. Wherefore not y^e I sayd to y^e, ye must be bozne a new. The wynde bloweth where he lysteth, and y^e heareth his sounde, but y^e cast not tel whence he cometh & whether he goeth. So is every man y^e is bozne of the spirite. Nicodem^s answered and sayd vnto him. How can these thinges be? **Jes^s** answered and sayde vnto him. Arte the a mayster in Israel, and knowest not these thynges? Verely verely I saye vnto the we speake y^e we knowe, and testyfie that we haue sene, and receyue not our wytnes, yf I haue tolde you earthlye thynges, and ye haue not beleued howe shuld ye beleue yf I shal tel you of heuenly thynges? And no mā hath ascēded vp to heuē, but he y^e came downe from heuen, that is to saye the sonne of man, which is in heuē. And as Moyses lyfted vp y^e Serpēt in wyldernes euen so must the sonne of man be lyfted vp, that no man whiche beleueth in hym perissh, but haue eternall lyfe.

The Pyttle on the Natyuite of S. Iohn Baptist. C. lxxv.

Thus sayeth y^e Lozde. Herke ye Iles vnto me, & gyue hede ye people y^e are a farre the lozde called me out of the wōbe & made mencyon of my name / when I was in my mothers bowels, & he made my mouth lyke a sherp swerd. In the shadow he led me wth his hande, & he made me as an excelēt arrowe, and byd in his quyer, & he sayde vnto me y^e art my seruaunt. O Israel, in whō I wyl be glozified: & I sayd. I laboure in bayne & spende my strenght for nought & vnproftably, howbeit my cause I comyt to the lozde, & my trauayle vnto my god, & now sayth the lozde y^e formed me in the wōbe to be seruaunt, & to turne Iacob vnto hym, beholde I haue made the: a lyght, y^e thou shuldest be saluacyon vnto the ende of the world kynges shall feare, & rulers shall stande by & shall worshyp because of the lozde which is saythful and the holy of Israel hath chosen the.

The

The Gospel on the Day of S. Iohn the Baptist.
The first chapter of Luke.

Elizabethes tyme was that she shold be deliuered and she brought forth a sonne and her neyghbours, & her cosyns, herde tell how the lord had shewed great mercy vpon her they reioysed wth her And it fortunied the eyght daye they came to circumcise the chyld and called his name zachary after the name of his father. & his mother answered & said not so, but he shall be called Iohan. And they sayd vnto her. There is none of thy kynd that is named with thys name, and they made sygnes to his father how he wolde haue hym called, and he asked for wytyng tables & wrote sayenge, his name is Iohn. And they miruayled all & his mouth was opened immediatly, and his tonge and he spake laudynge god, and feare came on them al þo welst nye, & al these thynges were noysed abrode througoute all the hylly countree of Jewry: & all they that herde the/ layd the vp in theyr hertes, sayeng. What maner of chyld shal this be? And the hande of god was with him, & his father zacharias was fylled wth the ghost & prophesied sayeng. Blessed be the Lord of Israel for he hath visited & redemed his people

The Bytyle on S. Peter and Pauls daye. The. xij. Chapter of the Actes of the Apostles.

In that tyme Herode the kynge layd handes on certayn of the cōgregacyon to bere the/ he kyllid James the brother of Iohan, with a swerde, and because he sawey it pleased the Jewes he proceded further & toke Peter also. Then were the dayes of the swete bread/ and when he had caught him/ he put hym in prysyn/ and deliuered hym to. iiii. quaternyons of souldyours to be kept/ entendynge after Easter to bringe him forth to þe people/ Then was Peter kept in prysyn/ but prayer was made withoute ceasynge of the congregacyon vnto God for hym/ when Herode wolde haue brought him out vnto the people/ the same nyght slept Peter betwene two souldyours/ bounde wth two chaynes / and the keepers before the doze kepte

The Wyllend Gospels.

the Wyllend, & beholde þe angell of þe lord was there presente, & lyght shyned in þe lodge, & smote Peter on þe syde, & styed hym by sayenge: Arise up quychely, & the chaynes fel of fro his handes, & the angell sayd vnto him/gyde thy selfe, & bynde on thy sandalles, & so he dyd & he sayde vnto him cast on thy mantell about the, & folowe me, & he came & folowed hym, & wyfte nat þe it was trueth which was done by the angel, but thought he had sene a vysyon when they were paste the fyrste & the secorde watche, they came vnto the Tronagate that ledeth vnto þe cyte which opened to them by his owne accorde. And they wet out & passed thorow one strete & by & by þe Angel departed fro him. And whē Peter came to hym selfe, he sayd now I knowe of a suerthe þe lord hath sent his Angel & hath deliuered me fro þe had of Herode & fro al þe waytyng for of þe people of the Iues.

The gospel on s. Peter & Pauls daye. p. xvi. cha. of Mat. C
When Ies^{us} came into þe costes of þe cyte which is called Cesarrea Philippy, he asked his discyples sayenge, whō do men say þe I þe son of man am? They sayd some say that þe arte Iohā baptyst some Helias, some Jeremias, or one of þe propheces. He sayd vnto them, but whō say ye þe I am. Simon Peter answered & sayd. Thou art Christ þe sonne of the luyngge god. And Iesus answered & sayd vnto hym. Happy art þe Simon þe son of Jonas, for flesch & blond hath not opened vnto the þe, but my father which is in heuē. And I say vnto þe that þe art Peter & vpo this rocke I wyl build my cōgregaciō, & the gates of hel shal not preuayle agaynst it, & I wyl gyue vnto the, þe keyes of þe kyngdome of heuē, & whatsoever þe byndest vpo earth, shal be bound i heuē, & whatsoever þe losed on erth shal be losed in heuē.
 The Wyllie on the cōmemoracion of s. Paul, the ii. chapter to the Galathyans. B

I Corrythe yon bryethren, þe the Gospel which was preched of me, was not after þe maner of men, neyther receyued I it of man, neyther was I taught it, but receyued it by þe reuelaciō of Iesus Christ: ye haue herde of my cōuersacion in tymes past

past in the Jewes wayes, how y beyond measure. I persecuted
 y cōgregation of god, & spoyled it, & preuayled in y Ierusalem
 aboute many of my cōpanions, which were of myne owne naciō,
 & was as muche more feruent mayntener of the traditions of
 the elders, but whē it pleased god which seperated me frō my
 mothers wōbe, & called me by his grace/for to declare his son
 by me y I shuld preache him amonge the heathē/immediatly I
 cōmēd not of y matter w^h fleshe, & bloude/neyther returned
 to Ierusalem to thē which were Apostles befoze me/but went
 my wayes into Arabia, & came agayne vnto Damascō. Then
 after. iij. yere I returned to Ierusalem to se Peter, & abode w^h
 him. xviij. dayes none other of y Apostles sawe I, save Iames y
 lordes brother, the thynges which I wypte beholde/god kno-
 weth I lye not. After y I went into the costes of Syria & Ci-
 licia, & was unknowen as touchyng me my person vnto y cōgre-
 gacions of Jewry which were in Christ but they herde onely
 that he which persecuted vs i tyme past, now preacheth y sayth
 which befoze he destroyed/& they gloryfied god on my behalfe
 ¶ The gospel on the Commemoracion on saynt Paule. The
 xix. Chappter of Marthe. D

Peter sayd vnto Ies^{us}/behold we haue forsaken. &c. ye shall
 fynde this gospel on the conuersion of S. Paule. folio. l.

¶ The Pistle on the bystacion of our Lady. Cantic. ii.

In the floure of y felde, & Aplyes of y valeys / & the Aply-
 lye amonge thornes, so is my loue amonge y daughters
 As the Apple tree amonge the trees of the woode/ so is my be-
 loued amonge y sonnes, in his shadow was my desyre to sytte
 for his knyght was swete to my mouth. He brought me vnto
 his wyne seller / & his behauer to me ward was louely/ behold
 my beloued sayd to me: hy & haſte my loue/ my doue my beutif-
 full & come for nowe is wynter gone / & rayne departed & past
 the floures appere in oure countree & the tyme is come to cut y
 bynes. The voyce of y Cartyl doue is herd in our lād y fygge
 tre hath brought forth her fygges / & the byne blossomes gyue

The pſtles and Goſpels

a ſavour bp haſte my loue, my dōue in the holes of the rocke, & ſecrete places of the walles, ſhew me thy face and let me heare thy voyce for thy voyce is ſweete, and thy ſalſhyon beautifull.

¶ The goſpell on ſ viſitacyon of our lady. ſ. j. cha. of Luke. **¶** Mary aroſe in thoſe dayes and wente into the mountaynes with haſte into a Cytie of Iewoy, & entred into the houſe of zachary, & ſaluted Ellyzabeth, and it ſortuned as Ellyzabeth herde the ſalutacyon of Mary, the babe ſpronge in her belly, & Ellyzabeth was fylled w the holy ghoſte, and cryed w a loude voyce, & ſayd: Bleſſed art þ amōge womē & bleſſed is þ fruyt of thy wōbe, & whenſe happeneth this to me, þ the mother of my lord ſhuld come to me. Lo as ſone as þ voyce of this ſalutaciō ſounded in myne eares, þ habe lept in my belly for ioye, & bleſſed art þ that beleueſt for thoſe thinges ſhalbe perfourmed which were tolde þ frō the Lord. And Mary ſayde. My ſoule magnifyeth the Lord, & my ſpyryte rejoyceth in God my ſaupour.

¶ The pſtyle on reſpyke ſondaye. Eccle. xliiij.

¶ Hele are the men of mercy, whoſe ryghteouſnes are not forgotten. Goodneſſe abyde with the ſede of them: they, kynſolke, are an holy inherytaunce, & they, ſede bath ſtande in witneſſes, and the ſonnes of them abyde vnto þ woꝛldes ende for them, the generacyon of them, and the gloꝛy of them ſhall not be leſte, they, bodyes are buryed in peace and they, names ſhall lyue in the woꝛldes, all people ſhall tell the wyſedome of them, & all the cōgregacyon of ſayntes ſhall ſhew þ laud of the

¶ The goſpell on Reſpyke ſondaye, The. v. cha. of Mathe w. A

¶ When Jeſ^{us} ſawe þ people he went bp into a mountayne & when he was ſet his dyſciples came vnto him, & he openeth his mouth & taught: he ſayeng. Bleſſed are þ poore in ſp^{irit}ite. for they, is þ kyngdom of heuē. Bleſſed are they þ moꝛne for they ſhalbe cōſozted. Bleſſed are þ meke, for they ſhall inherite the erth. Bleſſed are they whiche hōgre & thꝛuſt for ryghteouſnes, for they ſhalbe fylled. Bleſſed are þ merciful, for they ſhal obtayn e mercy. Bleſſed are þ pure in hert, for they ſhall ſee god.

god. Blessed are þe maynteners of peace, for they shalbe called þe chylde of god. Blessed are they which suffre persecuciõ for right wounes sake, for they is the kyngdome of heuen. Blessed are ye whẽ men shal reuple you, and persecute you, and shal fastly say all maner of euill sayenges agaynste you for my sake. Reioyce and be glad for great is your rewarde in heuen.

The Byble on Saynt Margaretes daye.

O Lord my god thou haste exalted my habytacyon vpo þe erth, & I haue prayed for death to come. I haue called þe lord, þe father of my lord þe he for sake me not in the day of my tribulacyon. And in þe tyme of proude men wout helpe, I shal laude thy name diligently, & shal prayse it in cõfessio, & my prayer is her to þe hast deliuered me fro perdictiõ & fro a wicked tyme therfore lord my god, I shal cõfesse & giue laude vnto thy name

The gospell on S. Margaretes day, þ. xiii. cha. of Mar. G

Iesus sayde vnto his disciples. The kyngdom of heuẽ is lyke vnto treasure hyd in þe felde, þe which a man founde & hyd it, & for ioy therof, goeth & selleth all þe he hath, & buyeth þe felde, agayne þe kyngdom of heuẽ is lyke vnto a marchaunt sellyng after good peccles which whẽ he hath found one pprecious perle, wẽt & solde all þe he had & bought it. Agayne þe kyngdom of heuẽ is lyke vnto a net cast into þe see, þe gathereth of all kyndes of fisshes which whẽ it is ful, me draw to lãde & sit & gathereth þe good into theyr vessels & cast þe bad away, So shal it be at þe ende of þe world. The Angels shal come & leue þe bad fro þe good, & shal cast the into a furney of fyre, there shalbe wayþge & gnashyng of teth. Ies^{us} sayd vnto the, haue ye vnderstaunde dal these thynges they layd ye syz. Then sayd he vnto them, therfore euery scribe which is taught vnto the kyngdome, is lyke an housholder, which bryngeth forth out of his treasure thynges bothe newe and olde.

The Byble on Mary magdaleyn daye. M^ouerbi. xxi.

A woman of power & veryte ys a mā couide fynde þe value of her were farre aboue perles. The herte of her husband trusteth

The Psalms and Gospels.

trusteth in her that he nederh not spoyle. She rendreth him good & not euill all þ dayes of her lyfe. She sought wolfe and flate & did as her hādes serued her. She is lyke a marchaūtes thyp þ bypnyeth her bytrayles from far. She ysleth yer day / & gyuech meate to her houtholde & fode to her maydens. She cō sydered a grounde & bought it, & of the fruyt of her hādes plā ted a vyne. She gyde her loynes w strength / & contraged her armes. She percepued þ her huswifery was profitiable / & therfore dyd not put out her cādell by nyght. She set her fyngers to the spendell, & her handes caughte holde on þ dystaffe. She openeth her hande to the poore / stretched out her handes to þ neddy. She feared not leaþ þ cold of snow shuld hurt her hous for all her houtholde were double clothed. She made her gay ornaments of byce / & purple was her apparel. Her husbāde was had in honour in the gates, as he sate w the elders of the lande. She made linnen & solde it, & deliuered to þ marchaū strength & glozy were her rayment, & she laughed in the latter dayes. She opened her mouth w wysdom & the lawe of rightuousnes was on her tōg. She had an eye to her houthold & eat not bread ydely. Her chyldre arose & blessed her, & her husbād cōmēded her. Many daughters haue done excellētly but thou hast passed thē all. fauour is a deceauable thyng, & beaute in vanite, but a womā þ feareth god / she shalbe praised. Gyue her of þ fruyt of her hādes / & let her workes prayse her in þ gates.

¶ The gospell on Mary magdaleyns day. þ. bi. cha. of Lu. **¶** Of the Pharysēs desyred Iesus that he wolde cate w him / & he came in to þ Pharysēs house, and sat do wne to meat. And beholde a woman in þ cyte / which was a synner as sone as she knewe þ Iesus sat at meat in þ Pharysēs house she brought an Alabaster boxe of oyntmente / & she stode at his fete behynde hym wepyng & began to washe his fete w teares and dyd wyppē them w the heares of her hed / & kysed his fete / anoynted them with oyntment. When the Pharyse which had hym to his house sawe that he spake with in hym selfe sayenge

pf this m. i were a Prophete, he wolde surely haue knowe who
 & what maner woman this is, which touched him, for she is a
 synner. And Iesus answered & sayde vnto him, Symō I haue
 some what to say vnto þ, and he sayde: Mayster say on. Ther
 was a certayn lēder which had two detters, þ one ought. v. hō
 dyeth pens, & the other fyfty. When they had nothyng to pay,
 he forgaue thē bothe. Whiche of thē tel me wyl loue hi moste?
 Symō answered & said, I suppose þ he to whome he forgaue
 moste/ & he sayede vnto hym Thou haste truly iudged. And he
 turned to þ womā/ & sayede vnto Symō. Seest thou this wo-
 man, I ētred into thy house/ & thou gauest me no water to my
 ete/ but she hath washt my fete with teares, & wypped them w
 the heares of her heed. Thou gauest me no kisse: but she sence þ
 tyme I came in hath not ceased to kysse my fete. My heed with
 oyle þ dydest not anoynt, & she hath anoynted my fete w oyl
 mēt. Wherfore I say vnto þ many synnes are forgyuē her, be-
 cause she loued moch. To whō lesse is forgyuē þ same doth lesse
 loue. And he sayd vnto her, thy synnes are forgyuē þ. And they
 that sate at meate with him, began to saye within them selues.
 Who is this which forgyueth euen synnes, and he sayd to the
 woman. Thy sayth hath saued the go in peace.

¶ The pytyle on S. James daye the Apostle. The.ij. Chapp-
 ter to the Ephisyngs. D

Bethren now ye are no more straungers & forēers, but
 cytelens with þ sayntes, & of þ housholde of god and are
 bylte vpon þ fōudacion of þ Apostles, & pphetes. Ies^{us} Chyriste
 beyng þ heed corner stone, in whō euery buyldynge coupled to-
 gyther/ groweth vnto an holy tē, le in þ lord, in whom ye also
 are buylte togyther & made an habitacion for god in þ spirite

¶ The gospell on S. James daye the Apostle. The. xx. chapp-
 ter of Mathewe. C

There came to Ies^{us} þ mo: her of zebedeg child: & wher son-
 nes, wozthypynge him, & despyng a certayne thyng of
 him, he sayd vnto her, what wilt þ haue she sayd vnto hi. graue
 D. i. that

The Byssles and Gospels.

þ these my two sonnes, may syt one on þ right hand, & the other on thy left hande, in thy kyngdome. Iesus answered & sayde, ye wotte not what ye aske. Are ye able to drynke of þ cup þ I shall drynke of: & to be baptysed w the baptyme þ I shall be baptysed w. They answered to him. That we are. He layde vnto them, ye shall drynke of my cup, & shall be baptysed w the baptyme þ I shall be baptysed w, but to syt on my ryght hād & on my left hād is not myne to giue but to thē for whō it is ppared of my fader.

The Byssle on saynte Annes daye.

A Woma of power & veryte. Ac. Ye shall fynde this Byssle on saynt Mary Magdalayn daye. folio. liij.

The Gospel on S. Annes daye. The. j. cha. of Mathewe. A.

This is the boke of þ generacion. Ye shall fynde this gospel on the conception of our Lady. folio. xliij.

The Byssle on. S. Peters daye ad vincula. The. xij. Chapte. of the Actes of the Apostles. C

When Peter came out of prison, he came to þ house of mary þ mother of one Iohn which was called marke, wher many were gathered toggyher in prayer, as Peter knocked at the entre doze, & damosell came forth to herken named Rhoda & whē she knew Peters voyce, she opened not þ entre for gladnes, but ran in, and tolde howe Peter stode befoze the entrey, & they sayd vnto her, þ art mad, & she boze thē downe þ it was euen so. Then sayd they, it is his angell. Peter continued knockinge, whē they had opened þ doze, & sawe him they were astonyed, he beckened vnto them w the hande to holde theyr peace & tolde thē by what meanes þ lord brought him out of prison.

The gospel on S. Peters day ad vincula, þ. xvi. cha. of Mat. B

When Iesus came into þ costes. ac. ye shall fynde this gospel on S. Peters and Paules daye. folio. l.

The Byssle on the transfiguracion of our lorde, The secōde Byssle of Peter and the fyrst chapyter. D

Most dere beloved bzythē we folowed not deceyuable fables whē we openid vnto you þ power & cōmyng of our lorde Iesus

Jesus Christ but wth our eyes we saw his maiestye. Euen then/ beuere, whē he receyued of god y^r father honour & glozy, & whē there came such a voyce to hym fro y^r excellēt glozy. This is my dere beloued sonne, in whō I haue delyte, heare him this voyce we herde whan it came fro heuē, beyng wth him in y^r holy mōūt we haue also a right sure word of pphesy toherunto if we take hyde, as vnto a light y^r thyneth in a darke place, ye do well vntyll the daye daune & the daye starre aryse in your hertes.

¶ The Gospel on the transfiguration of our lord. The xviij.

Chaptyer of Mathewe. A

IEsus toke Peter & James, & Iohn his brother & brought thē vp into an hye mōūtayne out of y^r way & was transfigured before thē & his face dyd shyne as y^r sonne, & hys clothes were as whyte as y^r lyghte. And behold there appered vnto thē moles & Helias, talking wth hi. Then answered Peter & sayd to Ies^{us}. Master here is good beyng for vs, yf y^r wylt let vs make here. iij. tabernacles, one for the, & one for Moses, & one for Helias. Whyle he yet spake, behold a bryght cloude shadowed thē & beholde there came a voyce out of the cloude & sayd. This is my dere sōne, in whō I delyte/ here him. And whā the disciples herde y^r they fell flat on theyr faces, & were soze affrayd. And Iesus came & touched thē & sayd aryse & be not affrayde. Thē lyste they by theyr eyes & sawe no man but Ies^{us} onely. And as they came downe from the Mōuntayne. Iesus charged them sayēg/ se that ye shewe the Wylson to no man tyll the sonne of man be rysen agayne frome deache.

¶ The Epistle in the feast of name of Ies^{us}. The. iij. chapiter of the Actes of the Apostles. A.

Peter ful of y^r holy ghost saide. ye rulers of y^r people & elders of Israel, if we this day be erampned of y^r good dede done to the sycke man/ by what meanes he is made hole be it knowē vnto you all, and to al the people of Israel that in the name of Iesus Churche of Nazareth, whome ye crucifyed, and whome God rayled from deth agayne, this man standeth here present

The Pyttles and Gospels.

you whole, this is þ stone cast a syde of you buylders, whiche is set in þ chyeke place of þ corner, neyther is there saluacyō in any other, noz yet also is there any other name gyuen to men, wherein we muste be saued.

¶ The Gospel in the feast of the name of Iesus. The fyrste Chappter of Mathew. C

A The Angel of god appered to Ioseph in slepe sayeng. Ioseph þ sonne of Dauid, feare not to take vnto þ Mary thy wyfe, for þ which is cōceyued in her, is of þ holy ghost. She shall brynge forth a sonne, & thou shalt call his name Ies^{us}, for he shall saue his people frō they synnes. All this was done to fulfyll þ which was spokē of our lord by þ pphete sayeng. Be holde a mayde shalbe w chylde, & shal brynge forth a son, & they shal cal his name Emanuel, which is by interpretaciō god w vs

¶ The Pyttle on S. Laurence daye, the. ij. Pyttle to the Corinthyans. The. ix. Chappter. B

B Reithzen, he which soweth lytel, shal repe lytell, & he þ soweth plēteously shal repe plēteously, & let euery man do accordynge as he hath purposed in his hert, not grudgelynge or of necessitye, for God loued a cherefull gyuer. God is able to make you ryche in all grace þ ye in al thinges haupng sufficiēt vnto þ vttermost may be rych vnto al maner good woꝝkes, as it is wrytten. He hathe sparsed abrode, and hath gyuen to the poore his ryghteousnes remayneth for euer. He that findeth þ sower sed shal mynister breade for fode, & shal multiplye your sede, and encrease the fruytes of your ryghteousnes.

¶ The gospel on S. Laurence day. The. xij. Cha. of Iohn. D

I Iesus sayd vnto his dysciples. Verely verely I say vnto you, except þ wheat corne fal ito þ graūd & dye, it bydeth alone, yf it dye it byngeth forth muche fruyte. He þ loueth his lyfe shal destroy it, & he þ hateth his lyfe i this world, shal kepe it vnto þ life eternal yf any mā minstre vnto me, let him foolw me, & where I am, there shal also wy mynister be, & yf any man minister vnto me, him wyl my father honour which is in heuē

¶ The

The Pysle on the Assumption of our Lady. Eccle. xliiij.
In all those thynges I sought rest, & in some mannes en-
 heritaunce wolde haue dwelt. Then þe creatour of al thing
 comaunded & sayd vnto me, & he þe created me dyd set my taber-
 nacle at reste, & sayd vnto me. Dwel in Jacob, & haue thyne en-
 herytaunce in Israell, & rote thy selfe amonge myne electe. fro
 the begynnynge, & betore the worlde was I created, & vnto þe
 worlde to come wy! I not cease, & befoze him haue I ministred
 in þe holy habytary & so in Syon was I setled, & in þe holy cy-
 tyte lyke wyse I csted and in Ierusalem was my power. And
 I rote my selfe in an honourable people, whiche are þe lordes
 parte, & he theyr inheritaunce, & amonge the multitude of sayn-
 tes I helde my faste. As a Cedar tree was I lyft by in Lyba-
 non & as Cypres tree in mount Hermo. As a Palme tre was I
 exalted in Caues, & as Rose plantes in Jerico. As a beaufyful
 Olyue tre in þe feldeg & as a plantayne tre was I exalted by þe
 waters. In þe stretes. I gaue an odour as Sinamo & Balme
 þe smelleth wel & gaue an odour of swetnes as perfect Myrr.
The gospell on þe assumption of our Lady. þe. x. cha. of Lu. G
Iesus entred into a certayne Castle. And a certayne womā
 named Martha, receyued hy into her house. And this wo-
 * * man had a syster called Mary, whiche sat at Iesus fete, &
 herde Iesus preachynge. Martha was cōbzed about much ser-
 uynge, & stode & sayd. Master doest þe not care, þe my syster hath
 lefte me to minstre alone, byd her therfore þe helpe me. And
 Ies⁹ answered & said vnto her. Martha Martha. Thou carest
 & art troubled about many thyges, berely one is nedful. Mary
 hath chosen þe best parte which shall nat be take away fro her.
The pysle on Saynt Bartylmewes daye. the seconde Cha.
 to the Ephesians. D

Nowe ye are no more straungers. &c. Ye shal fynde this Py-
 sle on S. James day the Apostle. folio. liij.

The Gospell on Saynt Bartylmewes daye. The. xxiij. Cha-
 pyter of Luke. C

The pyttles and Gospels

There was a styfe amonge the disciples of Ies^{us} which of them shulde be taken for the greatest, & he sayd vnto them the kynges of the Genty, & raygne ouer them and they þ^e beare rule ouer them, are called gracious Lordes, but ye shal nat be so, but he that is greatest amonge you shal be as the yongest, & he that is chiefe shal be as the mynistr, for whether is greater, he that sytterh eate meate, or he that seruerh, is not he that sytterh at meate. And I am amonge you as he that mynystrerh, ye are they whiche haue bydden with me in my temptacions, & I appoynte vnto you a kyngdome as my father hath apoynted to me that ye may eate and drynke at my table in my kyngdom, & syt on seates, & iudge the twelue trybes of Israel.

The Pyttle on the decollacion of Saynt Iohn. Proverb. x.

The lokyng of iuste men is gladnes, & the hope of wycked men shal peryshe. The strength of a simple man is the wayes of the lord, & feare to them þ^e worke euyl. The iust shal not dwell vpon the earth. The mouth of a iust man bringeth forth wysdome, & the tonge of euyl mē shal peryshe. The lippes of a iust man considereth pleasaunt thinges, & the mouth of wycked men, froward thynge. The simplycyte of iust men shal dyspecte them and the supplantacyon of euyl men shal destroye them. The ryghteousnes of ryghteous men shal deliuer them, and the wycked men shal be taken in they^r awaytes. The iust man is deliuered from heynues, & the wycked man shal be taken fro him. A dyssembler deceyueth his frende wth the mouth and the iust men shal shalbe deliuered wth sience. A cytye shal be exalted in the goodes of iust men, & laude shal be in the losse of wycked men. A cytye shalbe exalted in þ^e blyssynge of iust mē.

The Gospell on the decolacyon of saynt Iohn. The. vi. chapter of Marke.

Herode the kinge him selfe sent forth & toke Iohn, & bound him & caste him in prelson, for Herodias sake, which was his brother Philippes wife. For he had married her. Iohn sayd vnto Herode. It is not lawfull for the to haue thy brothers wyfe,

fe. Herodias layd wayte for hym, & wolde haue kylled him but she coulde not, for Herode feared Iohn knowinge þ he was a iuste man, & an holy, and gaue him reuerence & when he herd he dyd many thynges & herde him gladly. And when conuenient day was come. Herode on his byrth day made a supper to the lordes. Captrynes, & chiefe estates of Galyle. And þ daughter of the same Herodias, came in, & daunced, and pleased Herode, & them þ sat at the bourde also. Then the kyng sayd vnto the mayde, aske of me what þ wilt, & I wyl gyue it þ, and þ: sware vnto her. What soeuer þ shalt aske of me, I wyl gyue it the, euē vnto the one half of my kyngdome. And she wence forth: and sayd to her mother. What shal I aske & she sayd Iohn baptistes heade. And she came in strait waye with haste vnto the kyng & asked sayeng / I wyl that þ gwest me by & by in a dysche the head of Iohn Baptist. And the kyng was sozpy. yet for his othe sake, & for their sakes which sat at supper also, he wold not put her belyde her purpose. And immediatly the kyng sent the hāg man, & cōmaūded his head to be brought i, & he wēt & beheded hym in þ pryson & brought his head in a dysche, & gaue it to þ mayden, & the mayden gaue it to her mother. When his discy- ples heard of it / they came & toke vp his body & put in a tōbe.

¶ The Dyssle on the Natiuite of our Lady.

As I byne so brought I forth a. &c. ye shal fynd this py-
sle in the Concepyon of our Lady. xliiij.

¶ The gospel on þ Natiuite of our lady. The. i. cha. of Mat. A.

This is þ boke of the generation of Iesus. &c. ye shall fynd
this gospell on the Cōcepyon of our Lady. folio. xliiij.

¶ The Dyssle on the Exaltaciō of the Crosse the. v. cha. to the
Galathyans. B.

I haue truste towarde you in god. &c. ye shall fynde this
Dyssle on the Inuencyon of the Crosse. fo. xlix.

¶ The Gospel on þ Exaltaciō of þ Crosse þ. xij. cha. of Iohn. C

Iesus sayd vnto þ people of þ Jewes, now is þ iudgemēt
of this world now shal þ prince of this world be cast out

And

The Pyt'es and Gospels.

And I yf I were lyft by fro þe erth) wy drawe al me vnto me. This sayd Ies^{us} signyfying what death he shuld dye. The pople answered him. We haue herde of þe lawe þe Christ bydeth euer. And howe sayest þe then þe sone of mā must be lyfte vp. Who is þe sone of mā. Ies^{us} sayd vnto the, yet a lytel whyle is þe lyght w you: walke whyle ye haue lyght lest þe darknes com on you. He that walketh in þe darke woteth not whither he goeth. But whyle ye haue lyghte, beleue on the lyghte that ye maye be the chylidren of lyghte.

The Pytyle on saynt Mathewes day the Apostle.

The similitude of þe faces of þe foure beastes, The face of a man & the face of a Lyon, on þe ryght had of þe foure of the And þe face of an Egle aboute them foure And theyr faces / and theyr wynges stretched out aboute an hye. Eche had two wynges coupled togyther, & two þe couered theyr bodyes, and they went al strapt forwarde, & whether they had lust to go / thither they wente / & turned not backe agayne in theyr go. ing. And þe symilitude of the beastes, & the falschyon of them was as burning coles of fyre & as fyre brandes, walkynge betwene þe bestes & the fyre byd thynne, & out of þe fyre proceded lyghtnyng, & the bestes ranne and returned after the falschyon of lyghtnyng

The Gospel on Saynte Mathewes daye the Apostle. The ix. Chaptyer of Mathewe. B

When Iesus wente forth, he sawe a man syt receyvinge of a coustome named Mathewe, & sayde to him folow me, and he arose & folowed hy. And it came to passe. þe Ies^{us} sat ate meat in þe house behold many Publycans & synners came and sate downe also w Iesus, & his discyples. When the Pharysees had preyued þe they sayd to his disciples. Why eatet þe your master w Publycans & synners. When Iesu herde þe he sayd to the The whole nede no dysciplin but they þe are sicke. So & lerne what þe meaneth. I haue pleasure in mercy, & not i offering for I am not come to call þe rightwysse, but þe synners to repentaunce.

The Pytyle on S. Myghels day. The fyrst Chaptyer of the

Beue

Reuelacion of saynt Iohn. A

Iesus sent a shewd by his angel vnto his seruant Iohn which boze recorde of þe worde of god, & of þe testimony of Ies^{us} Christ, & of al thynges þe he sawe. Happy is he þe hereth & redeth þe wordes of þe prophesye, & kepe those thynges which are wyrtē therein, for þe tyme is at hāde. Iohn to þe vii. cōgregaciōs in Asia. Grace be to you & peace frō him which is, & which was & the which is to come & frō þe vii. spirites, which are present be fore his trone, & frō Iesus Christ which is a saythfull wytnes & fyrst begottē of þe deyd, & lord ouer þe kynges of the erth vnto him þe loueth vs, & washed vs frō our synes, in his owne blood

The Gospell on s. Myghels daye. the. xliij. cha. of Math. A
 The disciples came vnto Iesus sayeng. Who is þe gretest in þe kyngdome of heuen? Ies^{us} called a chylde vnto him & set him in the myddes of the & said, verely I say vnto you excepte ye turne & become as chylde, ye can not entre into þe kyngdom of heuē. Whosoever therfore shal submit him selfe as this chylde he is þe gretest in þe kyngdome of heuen. & whosoever receyved such a chylde in my name, recepueth me, but whosoever offende one of these litel ones, which beleueth in me, it were better for hi þe a mylstone were hāged about his necke, & þe were drowned in þe depth of þe seg. Wo be vnto þe world because of offēces, howbeit, it can not be annoyded neuertheles wo be to the mā by whō þe offence cōmeth. Wherefore ys thy hāde o: thy fote gyueth the an occasiō of euyl, cut him of, & caste hym frō þe it is better for þe to entre into lyfe halte o: maymed, rather then þe shuldest haupng two handes, o: two fete be caste into euerlastinge fyre. And ys also thyne eye offende þe plucke him out and cast hym frō þe. It is better for þe to entre into lyfe wone, then haupng two eyes to be caste into hell fyre. Se that ye do thys not one of these lytell ones. for I saye vnto you, that in heuen angels, beholde the face of my father which is in heuen.

The pyste on þe Trāfiguraciō of s. Edward kige a cōfessour
 The iust man wyl gyue his herte & wathe in þe moynge to þe lord which made him, & wyl pray in þe sight of a most

The Epistles and Gospels.

best. He wyl ope his mouth i prayer, & wyl pray for his synnes. And yf þe great lord wyl, he wyl tuisy him w the spicre of vnderstandyng & he wyl shew forth þe eloquence of his wylsome of sweete houres, & wyl knowe edge to þe lord in prayer, & he wyl directe his counsel & cisevlyne, & wyl haue counsel in secrese thynges, & he shal speake openly, þe discipline of his doctrine & shal gloze in the Testamēt of þe lord. Many mē shal prayse his wylsome, & it shal not be done awaye vnto þe worldes ende. His remembrance shal not go awaye, and his name shal be requyred from generacyon into generation.

The gospel on the Translation of s. Edward kynge and confessor. The xi. chapter of Luke. C

Iesū sayd vnto his disciples. No mā lycheo a candle & putteth it in a pynne place, neyther vnder a bushell but on a candlestyeke þe they þe come in, may it lyght. The lyght of thy bodye is thyne eye. Therfore when thyne eye is synge, then is all thy body ful of lyght, but yf thyne eye be euill, then shal all thy body be ful of darknes. Take hede therfore þe the lyght which is in the, be not darknes, for yf all thy body haue lyght hauyng no parte darke then shal all be full of lyght euen as when a candle doth lyght the with his bryghtnes.

The Epistle on Saynt Luke the Euangelystes day

The similitude of the taces. Ye shall fynde this Epistle on Saynt Mathewes daye the Apostle. folio lvi.

The gospel on s. Luke the Euangelystes day. s. r. cha. of Lu.

Our lord apoynted other seuentye also, & sente the two, & two before his face, into euery cytye & place, whether he him selfe wolde come. And sayd vnto the, þe harvest is grete, but the labourers are fewe, pray therfore the lord of the harvest to sende forth his labourers into his harvest. Go your wayes & holde I sende you forth as Labours amōg wolues, beare no wallet neither scrippe, nor shoes, & salute no mā i þe way. In what soener house ye entre in fyrst, say, peace be to this house. And yf þe son of peace be ther, your peace shal rest on him. yf not it shal returne to you agayne & in the same house tary st. ii. enyng &

departyng

dyngynge such as they haue, for þe labourer is worthy of his
The Byble on the .xj. thousand Virgyns day. (rewarde

How sayre is achast generacyon wth charite, & memo^y of
 it is immortal, for it is knowe to god & man & when it is
 present they folow it: a desire it whē it ledeth the, & it triumpeth
 crowned euerlastynge, ouer cōpyng of batayles vndespyled, a
 great multitude of wycked mē shall not be p^{ro}fytable & eny p^{ro}fit-
 es shall not bringe forth h^{er}e trees, neyther shall set a sure ground
 & yf they spyng in tyme in bowes, they shall be vn^{der} sure put they
 shall be moued wth the wynde, & shall be plucked vp wth vehemency
 of þe wynde, & vnperfyte bowes shall be broke, & the fruyt of the
 shall be vn^{der} profit^{able} & bytter to eate, & profit^{able} to nothyng
 and al the chyldeⁿ which shall be borne to wycked men / are wit-
 nes of wyckednes agaynst they^r parētes in they^r interrogacyō
 the iust man shall be in rest, yf he be occupied with death.

The gospel on the .xj. M. virgyns day. p. .xv. cha. of Mat. A
 Iesus sayd vnto his discyples. The kyngdome of heuē is
 lykened to .x. virgins which toke they^r lāpes & wēt to mete
 the bydegrome, & fyue of them were folythe, & fyue were wyse.
 The folyes toke they^r lāpes, but toke none oyle wth the^m but þe wyse
 toke oyle wth the^m in they^r vessels wth they^r lāpes. Whyle þe byde-
 grome tarped, al slōbzed & slept, & euē at mydnyght there was a
 crye made / behold þe bydegrome cometh: So & mete him: Then al
 those virgyns arose & spared they^r lāpes. And þe folyth sayd
 vnto þe wyse gyue vs of your oyle for our lāpes go out: but þe
 wyse answered sayenge not so, lest there be not ynough for vs &
 you, but rather go to the þe sel, & bye for your selues, in cōclusyō
 whyle they^r wēt to bye, the bydegrome came, & they^r þe were fedy
 wth in wth him to þe wedding, & the gate was shut vp. After war-
 des came also the other virgyns sayeng, Mayster, mayster open
 to vs, but he answered & sayd, Verily I say vnto you I know
 you not, soke y^e you watche therfore, for ye knowe neyther the
 daye nor yet the houre when the sonne of man shall come.

The Byble on Symon and Judas daye. The .viij. chappter
 to the Romaynes. C

The Pytles and Gospels.

Bethzen we knowe wel þ all thynges woikes for þ best
vnto the þ louethe God which alio are callid of purpose
for those which he knewe befoze, he also ordayned befoze þ thry
shuld be like fashioned vnto þ shape of his sone, þ he might be þ
fyrste begote sone amonge many bzeih:ē. Moze ouer which he
apoynted be foze, the also he called, & which he callid, the also
he iustified, which he iustified, the he also glorified. What shal
we then saye vnto these thynges, if God be on our side who ca
be a gaynst vs, which spared not his owne sone but gaue him
for vs al, howe shal he not with him geue vs al thynges also,
Who shal say any thing to þ charge of goddes thesē: it is god
þ iustifieth, who then shall cōdēpne. It is chiste which is need
pe rather which is rylen agayn which is also on þ ryght hande
of god, & maketh intercessyon for vs. Who shal separe vs frō
goddes lone. Shal trybulacion: or angurthe, or persecution:
eyther hōger, eyther nakednes: eyther pater eyther sword: as
it is wyrtten, for thy sake are we killed al day long & are courd
as shepe apointed to be slayne. Neuertheles in al these thynges
we euer come, strongly thozowe his helpe þ loued vs. Ye & I
am sure þ neyther deith neyther yse, nor Angel, nor rule, nethe
power, neyther thynges p:esent, nor thynges to come, neyther
heeth, neyther loweth neyther ani other creature shalbe able to
departe vs frō goddes loue, which is in Chyist Ies^{us} our Lozde.
¶ The Gospel on Symon & Iudes day þ. xv. cha. of Iohn. C.

Iesus sayed vnto his disciples. This I cēmaunde you, þ
ye loue togyther, if þ world hate you, ye know þ it hateo
me/ befoze it hated you, if ye were of þ world, þ world wolde
loue you/ bys owne, because ye are not of þ world, but I haue
thosen you out of þ world, therfoze hateth you þ world, Remē
bze my sayeng: that I sayed vnto you þ seruāt is not greater
thē his lozde, if they haue persecuted me, so wylthey persecute
you, if they haue kepte my sayēge, so wyl they kepe yours/ but
all these thynges wyl they do vnto you, for my names sake be
cause thy haue not knowen him þ sent me. If I had not com &
spoken vnto them/ they shulde haue had sinne/ but now we haue

they nothinge to cloke theyr sinne w^{al}. He þ^r hateth me, hateth
my father, yf I had not done workes among the which none
other mā dyd, they had not sene, but now we haue they sene, & yet
haue hated bothe me & my father, euen þ^r the sayenge myght be
fulfolled þ^r is wrytten in their lawe. They hated me wout a cause.
¶ The Pysle on þ^r al Halowes daye. The. viij. cha. of þ^r Reue-
lacyon of saynt Iohn. A.

Iohan sawe an angel ascendyng fro þ^r ryfynge of þ^r sonne
which had þ^r seale of þ^r lyuynge god, & he cryed w^a a loude
voyce to the. iij. angels (to whō power was gyuen to hurt the
erth, & the see) sayeng hurt not the earth, neither þ^r see, neither þ^r
trees tyl we haue sealed the seruautes of our god in theyr foze-
hedes, & I herde þ^r nōbre of the which were sealed, & there were
sealed. C. &. xliij. M. of al þ^r trybes of þ^r chylde of Israell. Of þ^r
tribe of Iuda were sealed. xij. M. of þ^r tribe of Rubē were sealed
.xij. M. of þ^r trybe of Gad were sealed. xij. M. of þ^r trybe of Aler
were sealed. xij. M. of the trybe of Reptali were sealed. xij. M.
of the tribe Manasses were sealed. xij. M. of þ^r tribe of Symeō
were sealed. xij. M. of þ^r tribe of Leuy were sealed. xij. M. of the
trybe of Isacar were sealed. xij. M. of the trybe of Zabulō were
sealed. xij. M. of the tribe of Ioseph were sealed. xij. M. of þ^r try-
be of Beniamyn were sealed. xij. M. After this I behelde & lo a
great multitude (which no mā coulde nōbre) of al naciōs & peo-
ple & tonges, stode befoze the seate, & befoze the lābe, clothed w^a
longe whyte garmētes, & Palmes in theyr hādes, & cryed w^a a
loude voyce sayeng saluaciō be ascribed to hym þ^r sytteri vpo þ^r
seate of our god, & vnto the lambe & all the angels stode in þ^r cō-
place of the seate & of þ^r Elders, & of the foure beastes, & fell be-
fore the seate on theyr faces & wooshypped god sayenge. Amen
Blessynge and glozy, wysedome and thankes, and honour, and
power, and myght be vnto our god for euermore. Amen.

¶ The Gospell on all Halowes daye. The. v. chap. of Math. A

When Iesus sawe the people. ac. ye shall fynde this gospel
on Kelyke Sondaye. folto. li. ¶ The Pysle on

al soules daye. The. iij. chap. of the fyrst Pysle to the Tella. C

The Byssies and Gospels.

I Wolde not brythre haue you ignorat, as cōterrynge the which are fallē a slepe, y^e ye soze w^o not as other do which haue no hope, for yf we beleue y^e Ies^{us} dyed a rose agayn, euē so the also which slepe by Ies^{us}, wyll god bryng agayne w^o h^{is}. And this say we vnto you in y^e word of y^e lord, y^e we which lyue & are remainyng in y^e cōmyng of y^e lord shal not come ere they wach slepe, for y^e lord h^{is} selfe shal descēde frō heuē w^o thut a the byre of the archangel a trōpe of god, & the dead in Christ shal a ryse fyrst, then shal we lyue & remaine be saugh by w^o them, also in the cloudes to mete y^e lord in y^e ayre, & so shal we ever be w^o the lord. Wherefore cōfōrt your selues one another w^o these wordes

The gospel on all soules daye. The. xi. chapyter of Iohn.

Martha sayd vnto Iesus, lord yf y^e hadde st^{ed} ben here my brother had not bene deed, but neuethelasse I knowe y^e what soeuer y^e askest of god, god wyl gyue it the. Ies^{us} sayd vnto her, thy brother shal ryse agayn. Martha sayd vnto him, I knowe well he shal ryse agayne in y^e last day. Ies^{us} sayd vnto her, I am the resurreccyō & the lyfe, whosoouer beleueth i me ye though he were dead, yet shal he lyue, & whosoouer liueth & beleueth on me shal neuer dye, beleuest y^e this. She sayd vnto him ye lord I beleue y^e thou art Christ y^e sonne of god, which hast come into y^e

The Byssie on saynt Martyns day. Ecclē. xliiij. (worlde.

Behold an excellent preste. &c. ye shall fynde thys Byssie on saynt Nicholas daye. folio. xliiij.

The gospel on s. Martyns daye. The. xxi. chap. of Math.

A Certayne man redy to take his iourney. &c. ye shall fynde this gospel on saynt Nicholas daye. folio. xliiij.

The on saynt Bartheryns daye.

Worde I dyd lyft by my prayer byō y^e erth & besought to be delyuered frō death, I called byō the lord, y^e father of my * * * lord, y^e he shal not leue me helpelesse in y^e day of my tribulaciō, & in y^e day of y^e proude mā I prayled thy ppetually & honoured it w^o cōfessō & my prayer was herd, & thou sauēst me y^e I pished not & delyuered me out of y^e tyme of vnrightheousnes. Therfore wil I cōfesse & prayse y^e, & wil blyssē y^e name of y^e lord.

The

The gospell on saynt Katherine's day. the. xliij. cha. of Mat. &

The kyngdome of heuen is lyke vnto treasure. &c. ye shall fynde this Gospell on Saynt Margaretes daye. fo. liij.

The Bystile on the daye of weddyng. The. vi. chapter of the .i. Bystile to the Cozynthyans. C.

Brethren remembre ye not þ your bodyes are the mēberes of Christ: that I now take the mēberes of Christ, & make the mēberes of an harlot: God forbyd. Do ye not vnderstande þ he whiche coupled him selfe with an harlot, is becom one body for two (sayeth he) that be one fleche, but he that is ioyned vnto the lord, is one spirite, & one foynicaciō. All synnes þ a man doth are wout the body but he that is a fornicator, synneth agaynst his owne body. Knowe ye not howe that your bodyes are the tēple of the holy ghost, which is in you whō ye haue of God, & how þ ye are not your owne, for ye are dereli bought. Therfore glorify ye in god in your bodies & in your spirittes, for they are goddes.

The gospell on the day of weddyng the. xix. cha. of Math. &

The Pharyses came vnto Iesus to tempte him & sayd to him, is it lawfull for a man to put awaye his wyfe for al manner of causes. He answered & sayde vnto the, haue ye not redde howe þ he whiche made man at the begynnyng made the man & woman, & sayde for this thyng that a man leue father & mother, & cleue vnto his wyfe, & they twayne shal be one fleche, wherfore now are they not twayne, but one fleche. Let no mā there fore put a sondre þ which god hath coupled to gyther.

The Bystile at burynges, þ fyrst bystile to the Thessalonians and the. iij. chapter. C.

Iwolde not brethre haue you ignoraunt. &c. ye shall fynde this bystile on all soules daye. folio. lb.

The Gospell at burynges. The. xij. chapter of Iohan. C.

Martha sayde vnto Iesus lord of þ. &c. ye shall fynde this Gospell on all soules day. folio. lb.

Here endeth the Bystiles & Gospels of the Sayntes. And here after foloweth the Table of this presente boke.

finis.

p. liij.

This is the table wherin ye shall finde stande in what lefe
ye shall fynde the **Psalmes** and **gospells** after the use of **Salysbury**
of every sondaye and hoily day in the yere.

The psalm on the first sondaye in Aduent.	Folio .i.
The gospel on the same daye.	Folio eodcm.
The psalm on the seconde sondaye in Aduent.	Folio eodcm.
The gospel on the same daye.	Folio eodcm.
The psalm on the .iii. sondaye in Aduent.	Folio .ii.
The gospel on the same daye.	Folio eodcm.
The psalm on the .iiii. sondaye in Aduent.	Folio eodcm.
The gospel on the same daye.	Folio eodcm.
The psalm at the Mass on Christmas daye.	Folio eodcm.
The gospel on the same daye.	Folio .i.
The psalm on Saint Stephens daye.	Folio eodcm.
The psalm on the same daye.	Folio eodcm.
The psalm on Saint Iohannes day the Euangelist.	Folio .iii.
The gospel on the same daye.	Folio eodcm.
The psalm on Chyldermas daye.	Folio eodcm.
The gospel on the same daye.	Folio eodcm.
The psalm on the sondaye after Christmas daye.	Folio eodcm.
The gospel on the same daye.	Folio .v.
The psalm on new yeares daye.	Folio eodcm.
The gospel on the same daye.	Folio eodcm.
The psalm on twelfe daye.	Folio eodcm.
The gospel on the same daye.	Folio eodcm.
The psalm on the sondaye within the vtas of the Epiphanye.	Folio .vi.
The gospel on the same daye.	Folio eodcm.
The psalm on the first sondaye after the vtas of the Epiphanye.	Folio eodcm.
The gospel on the same daye.	Folio eodcm.
The psalm on the seconde sondaye after the vtas of the Epiphanye.	Folio .vii.
The gospel on the same daye.	Folio eodcm.
The psalm on the .iii. sondaye after the vtas of the Epiphanye.	Folio eodcm.
The gospel on the same daye.	Folio eodcm.
The psalm on the .iiii. sondaye after the vtas of the Epiphanye.	Folio .viii.
The gospel on the same daye.	Folio eodcm.
The psalm on the .v. sondaye after the vtas of the Epiphanye.	Folio eodcm.
The gospel on the same sondaye.	Folio eodcm.
The psalm on the sonday after wedding goeth out called septuagesima.	Folio .x.
The gospel on the same daye.	Folio .ix.
The psalm on the sondaye of .x. to the Corinthians.	Folio eodcm.
The gospel on the same daye.	Folio .x.
The psalm on the sondaye of .i. folio .x. the gospel on the same daye.	Folio .x.
The psalm on ashwednesday daye.	Folio .xi.
The gospel on the same daye.	Folio .x.
The psalm on the first sondaye in lente.	Folio eodcm.
The gospel on the same daye.	Folio eodcm.

The table.

fo. lxx.

the psalme on the .xxi. sondaye after trinite sondaye.

folio lxx.

the gospell on the same sondaye.

folio cxxv.

the psalme on the .xxii. sondaye after trinite sondaye.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on the .xxiii. Sondaye after trinite sondaye.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on the .xxiiii. Sondaye after trinite sondaye.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on the nexte sondaye before Aburnt Sondaye.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on the dedication daye. fo. co. the gospell on the same daye. fo. co.

Here endeth the table of the psalms and gospells of the sondayes.

These after followeth the table of the psalms & gospells of the Suptes.

the psalme on saynt Andries daye.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on s. Nicholas daye. fo. co. the gospell on the same daye. fo. co.

the psalme on the Conception of our Lady.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on s. Thomas the Apostle daye.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on the Conuersion of saynt Paule.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on s. Catharina day. fo. co. the gospell on the same daye. fo. co.

the psalme on saynt Mathias the Apostle daye.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on the Annunciation of our Lady.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on s. Georges daye. folio co. the gospell on the same daye. fo. co.

the psalme on s. Marke the Evangelistes daye.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on philip and James daye.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on the Inuencion of the crosse. fo. xlii. the gospell on the same daye. fo. co.

the psalme on the Martyrdom of saynt Iohn the baptist.

folio cxxv.

the gospell on the same daye.

folio l.

the psalme on s. Peter & Pauls day. fo. co. the gospell on the same daye. fo. co.

the psalme on the commemoration of saynt Paule.

folio cxxv.

the gospell on the same daye.

folio li.

the psalme on the Visitation of our Lady.

folio cxxv.

the gospell on the same daye.

folio cxxv.

the psalme on Kelyfe sondaye. fo. co. the gospell on the same daye. fo. co.

the psalme on s. Margaretes day. fo. lii. the gospell on s. Margaretes day. fo. co.

the psalme on Mary magdaleyn day. fo. co. the gospell on the same daye. fo. co.

the psalme on s. James daye. fo. liii. the gospell on the same daye. fo. co.

The table.

the pyrie on s. Anne day. folio. eo.	the gospel on s. Anne day. folio eo.
the pyrie on s. Petres day ad vincula. fo. eo.	the gospel on the same day. fo. eo.
the pyrie on the transfiguration of our lord.	folio eodem.
the gospel on the same day.	folio lxxx.
the pyrie on the feast of the name of Jesus.	folio eodem
the gospel on the same day of Jesus feast.	folio eodem.
the pyrie on saynt Laurence. folio. eo.	the gospel on the same day. folio eo.
the pyrie on the Assumpcion of our Lady	folio lv.
the gospel on the same day.	folio eodem
the pyrie on s. Bartymewes day. fo. eo.	the gospel on the same day. fo. eo.
the pyrie on the decollation of saynt Iohan baptist.	folio eodem
the gospel on the same day	folio eodem
the pyrie on the Nativite of our lady.	folio. lvi.
the gospel on the same day	folio eodem
the pyrie on the Exaltacion of the Crosse.	folio eodem
the gospel on the same day	folio eodem
the pyrie on s. Mathewes day the Apostle	folio eodem
the gospel on the same day.	folio eodem
the pyrie on saynt Myghels day. fo. lvii.	the gospel on the same day. folio eo.
the pyrie on the trans. of saynt Edwards the kynge and confessor.	folio eo.
the gospel on the same day	folio eodem
the pyrie on saynt Luke the evangelist.	folio eodem
the gospel on the same day	folio eodem
the pyrie on the xi. thousande byrgens day	folio. lviii.
the gospel on the same day.	folio eodem
the pyrie on s. Symon & Judas day. fo. eo.	the gospel on the same day fo. eo.
the pyrie on al halowen day. fo. lxx.	the gospel on the same day. fo. eodem
the pyrie on al Soules day. folio lx.	the gospel on the same day. folio eodem
the pyrie on s. Maryn day. folio eo.	the gospel on the same day. fo. eodem
the pyrie on s. Katheryns day. fo. eo.	the gospel on the same day. folio lx.
the pyrie on the same day of weddyng	folio eodem
the gospel on the same day	folio eodem
the pyrie at burpenges/ folio eodem	the gospel on the same day/ folio eo.

FINIS TABULAE.

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